

REPORT

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 1st July 1911.

CONTENTS.

PAGE.

PAGE.

I—FOREIGN POLITICS.

Indians in South Africa	...	...	776
Indians and the Imperial Conference	...	...	ib.
Indians in Australia	...	...	ib.
<i>Ibid</i>	...	...	ib.

II—HOME ADMINISTRATION.

(a)—Police—

A complaint of police persecution	...	...	776
Police officers and risk of life	...	...	776
The unpopularity of the police	...	...	ib.
A case against a police officer	...	...	ib.
Thieves and dacoits in Backerganj and Mymensingh	...	...	ib.
An objectionable drama performed in a Calcutta theatre	...	...	ib.
The cocaine habit	...	...	777
A reward to Police officers	...	...	ib.

(b)—Working of the Courts—

Sessions Judges	...	...	777
"Bravo, Sub-Judge!"	...	...	ib.
Mukhtars prohibited from standing bail	...	...	ib.
The method of compilation of jury lists	...	...	778
Arms Act in the United Provinces	...	...	ib.

(c)—Jails—

Nil.

(d)—Education—

Selection of text-books	...	...	778
Delay in the publication of the intermediate results and Muhammadan students	...	...	ib.
Error in the list of successful Matriculation candidates	...	...	ib.
"The Daulatpur School of Khulna and Musalmans"	...	...	ib.
A Government industrial scholarship	...	...	779
The question of religious education	...	...	781
The Sanskrit College	...	...	ib.

(d)—Education—concluded.

Sanskrit in the Calcutta Sanskrit College	...	...	781
The Punjab University and the Punjab Vernaculars	...	...	782
The Indians going to England for education	...	...	ib.
Depriving criminals of University degrees	...	...	ib.

(e)—Local Self-Government and Municipal Administration.

Lute-steeping in rivers in the Jessore district	...	...	782
Separate Municipal election	...	...	ib.

(f)—Questions affecting the land—

Nil.

(g)—Railways and Communications, including Canals and Irrigation—

Destructive flood in the Birbhum district	782
---	-----	-----	-----

(h)—General—

Sivaji's tomb	...	...	783
Ranjit Singh's Samadhi	...	...	ib.
Necessity for an insurance law	...	...	ib.
A law on insurance	...	...	ib.
Official control on <i>swadeshi</i> concerns	...	...	ib.
A postal complaint	...	...	ib.
"Who is to make up the loss of opium revenue?"	...	...	ib.
The loss of the opium revenue	...	...	ib.
Loss of income from opium	...	...	784
Deputy Magistrates as Under-Secretaries	...	...	ib.
The question of exemption from the Arms Act	...	...	ib.
Government's cost in <i>swadeshi</i> and political matters	...	...	ib.
Alleged extravagance in a Court of Ward estate	...	...	ib.
A law to prevent foreign goods from being sold as <i>swadeshi</i>	...	...	ib.
Juvenile offenders	...	...	785
Special court for juvenile offenders	...	...	ib.
Separate representation on local bodies	...	...	ib.
Injustice done to Sir Frederick Meyer	...	...	ib.
Indians in Telegraph Service	...	...	ib.
"A new circular by a new Lieutenant-Governor"	...	...	ib.
Exodus to the hills	...	...	787

III—LEGISLATION.

Mr. Gokhale's Bill	...	...	787
Compulsion in education	...	...	ib.
Suitability or otherwise of compulsory education in India	...	...	ib.
The means of improving the condition of cultivators	...	...	ib.
Public opinion on Mr. Gokhale's Bill	...	...	788
Education Bill	...	...	ib.
Mr. Gokhale's Bill	...	...	ib.
Education Bill of Mr. Gokhale	...	...	789
<i>Ibid</i>	...	...	ib.
The Marriage Bill	...	...	ib.

IV—NATIVE STATES.

Strange order of the Nawab of Tonk	...	...	789
<i>Ibid</i>	...	...	ib.
<i>Ibid</i>	...	...	ib.
<i>Ibid</i>	...	...	ib.
"A Noble Resolution"	...	...	ib.
Native Princes and their subjects	...	...	ib.

V—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Nil.

VI—MISCELLANEOUS.

India and Imperial Conference	...	...	790
Sir Edward Baker going home	...	...	ib.
Sir Edward Baker proceeding home	...	...	ib.
<i>Ibid</i>	...	...	ib.
Sir Edward Baker's leave	...	...	ib.
Sir Edward Baker going home	...	...	ib.
English education—the root cause of anarchism in India	...	...	ib.
The recent anarchical outrages	...	...	ib.
The Mymensingh outrage	...	...	791
The Tinnevely outrage	...	...	ib.
<i>Ibid</i>	...	...	ib.
<i>Ibid</i>	...	...	ib.
Mr. Ashe's murder	...	...	792
The recent anarchical outrages	...	...	ib.
The Tinnevely and Mymensingh murders	...	...	ib.
The recent anarchical outrages	...	...	ib.
The Tinnevely outrage	...	...	ib.
Recent murders	...	...	793

VI—MISCELLANEOUS—concluded.

The Tinnevely and Mymensingh murders	...	...	793
<i>Ibid</i>	...	...	ib.
Fresh anarchist outrages	...	...	ib.
The recent outrages	...	...	ib.
The murder of Mr. Ashe	...	...	ib.
<i>Ibid</i>	...	...	ib.
"Loyalty and the power of the people"	...	...	ib.
Coronation day and Calcutta Arya Samajists	...	...	795
The Coronation	...	...	ib.
<i>Ibid</i>	...	...	ib.
"Coronation song"	...	...	ib.
"The Coronation and India"	...	...	ib.
The Coronation	...	...	796
The King's Coronation	...	...	ib.
The Coronation	...	...	ib.
<i>Ibid</i>	...	...	797
<i>Ibid</i>	...	...	ib.
<i>Ibid</i>	...	...	ib.
<i>Ibid</i>	...	...	ib.
Blessing on the King and Queen	...	...	ib.
Indian's loyalty	...	...	ib.
The Delhi Darbar	...	...	798
Royal visit to Madras	...	...	ib.
Entertainment of the poor	...	...	ib.
Prevention of cow-slaughter	...	...	ib.
Memorial for the prevention of cow-slaughter	...	...	ib.
Protection of cows	...	...	ib.
The <i>Sulabhi Samachar</i>	...	...	ib.
The subsidised newspapers	...	...	799
The <i>Times</i> and the High Court	...	...	ib.
The <i>Times</i> and the Calcutta High Court	...	...	ib.
Rumours about the Partition	...	...	ib.
Lord Curzon's Earldom	...	...	800
Mr. K. G. Gupta, a K.C.S.I.	...	...	ib.
Sir K. G. Gupta, K.C.S.I.	...	...	ib.
Brilliant successes of two Indians in Cambridge	...	...	ib.
The 10th Jats Case	...	...	ib.
The Advocate-Generalship of Bengal	...	...	ib.
The Advocate-General of Bengal	...	...	ib.
The Indian members of an Executive Council and official secrets	...	...	ib.
The <i>Times</i> and the political cases	...	...	ib.
Musalman boycotted by Hindus	...	...	801
A separate High Court at Dacca	...	...	ib.
Objectionable remarks against the Rajputs	...	...	ib.
Sikh temple in London	...	...	ib.
A <i>Bahr-Ib</i> riots commission	...	...	ib.
A book on village sanitation	...	...	ib.

URITA PAPERS.

A complaint against the police	...	...	802
Comments on the revised rules for award of Government scholarships	...	...	ib.
Observations on a petition to Government	...	...	ib.
Commemoration of the Raja of Talcher's rule	...	...	ib.

LIST OF NEWSPAPERS.

[As it stood on the 1st January 1911.]

Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.				
"Bangabandhu"	Calcutta	Weekly	Sarendra Lal Mukerjee, Brahmin, age 28.	1,000
"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmakar, age 20.	The paper is not widely circulated.
"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53.	15,000
"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, V.L.M.A., Brahmin, age 40.	800
"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35.	1,000
"Basumati"	Ditto	Do.		
"Birbhum Hitaishi"	Suri	Do.	Bibhuti Bhushan Paitandi, Mathkar.	200
"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti, Brahmin, age 37.	200
"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	900 to 1,000
"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 42.	250
"Daily Hitavadi"	Calcutta	Daily	Panchowri Banerji, Brahmin	5,000
"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39.	400
"Dharma-o-Karma"	Ditto	Monthly		
"Education Gazette"	Chinsura	Weekly	Shibnarain Bannerji, M.A., B.L., Brahmin.	1,500
"Hitavadi"	Ditto	Do.	Panchowri Banerji, Brahmin	20,000
"Hinduathan"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39.	1,000
"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
"Kalyani"	Magura	Do.	Biswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
"Khulnabasi"	Khulna	Do.		
"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 200
"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 22, Hindu	500
"Muhammadi"	Calcutta	Do.		
"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
"Navajivani-o-Swadeshi Christian."	Calcutta	Do.	Rev. Lall Behari Shah, Native Christian, age 34.	300
"Navak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37.	3,000
"Nihar"	Contai	Weekly	Madhusudhan Jana, age 60.	200
"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36.	400
"Pallivasi"	Kalna	Do.	Sosi Bhushan Banerji, Brahmin, age 44.	600
"Prachar"	Calcutta	Monthly		
"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.	500
"Pratihar"	Berhampore	Do.	Kamakhyas Prosad Ganguli, Brahmin, age 61.	Poor.
"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 200
"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mitra, Kayastha, age 62.	500
"Samaj"	Calcutta	Do.	Behary Lal Roy	
"Samay"	Ditto	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	300
"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A.	7,000
"Sri Sri Vishnu Priya-o-Ananda Basar Patrika."	Calcutta	Do.	Mrinal Kanti Ghose, Kayastha, age 39.	2,000
"Surbarnabanik"	Do.	Do.		
"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hom Chandra Nag, B.A., Kayastha, age 37.	1,000
HINDI.				
"Bharat Mitra"	Ditto	Weekly	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
HINDI—concl.					
43	"Bihar Bandhu" ...	Bankipore ...	Weekly	Ram Kishore Singh, Ondhia Kurma, age 30, ...	60
44	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36 ...	1,000
45	"Ghar Bandhu" ...	Ranchi ...	Do.	Rev. Dr. A. Nottrott ...	1,000
46	"Hindi Bangavasi" ...	Ditto ...	Do.	Hari Kissen Joahar, Khettri, age 31 ...	6,000
47	"Hitvarta" ...	Ditto ...	Do.	Rao Parandkar, Mahratta, Brahmin, age 28, ...	3,000
48	"Marwari" ...	Calcutta ...	Do.	S. K. Tebrevala, Hindu, age 35 ...	60
49	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40 ...	30
50	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa ...	30
51	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35, ...	30
52	"Tirhut Samachar" ...	Muzaffarpur ...	Do.	Pandit Jaganand ...	10
53	"Barsa Bazar Gazette" ...	Calcutta ...	Do.	Lala Bhagwan Din ...	Not known
54	"Lakshmi" ...	Gya ...	Monthly		
PERSIAN.					
55	"Namai Muqaddas Hablul Matin." ...	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59 ...	1,000
URDU.					
56	"Al Punch" ...	Bankipore ...	Weekly	Syed Hussain, Muhammadan, age 36... ..	300
57	"Darus Sultanat" ...	Calcutta ...	Do.	Quasi Abdul Latif, Muhammadan, age 36, ...	400
58	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40, ...	300
URIA.					
59	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41 ...	...
60	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32 ...	700
61	"Sambalpur Hitalekhini" ...	Bamra ...	Do.	Dinabandhu Gashnaik, Chasa, age 35, ...	...
62	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 63, ...	600
63	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48 ...	600
64	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76 ...	1,000
65	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, Karmokar, ...	600

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st January 1911.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Daily Hitavadi"	Calcutta ...	Daily	Panchcowri Banerji, Brahmin	Defunct.
2	"Hindi Biharee"	Bankipore	Weekly.		
3	"The Businessman"	Calcutta ...	Monthly.		
4	"Mithila Mihir"	Darbhangha	Weekly.		
5	"Bajrangi Samachar"	Jamora (Gaya)	Monthly.		
6	"Sulabh Samachar"	Calcutta ...	Weekly.	Rai Narendra Nath Sen Bahadur, Baidya.	
7	"Moslem Hitaishi"	Calcutta	Weekly	Sheikh Abdur Rahim, Muhammadan.	

11
 Address of, and character of, the person or persons to be made an heir
 January 1811

Name of Benefactor	Where purchased	Name of Beneficiary	Name of Beneficiary
John Smith	New York	John Smith	John Smith
John Smith	New York	John Smith	John Smith
John Smith	New York	John Smith	John Smith
John Smith	New York	John Smith	John Smith

ap
 is
 [C
 sta
 all
 In
 inc
 I
 fer
 be
 H
 de
 th
 pe
 th
 B
 C
 th
 th
 a
 tr
 c
 a
 a
 l
 b
 g
 b
 b
 R
 9
 v
 t
 t
 f
 r

I.—FOREIGN POLITICS.

NOTICING the discussion in the Imperial Conference on the subject of treatment of Indians in the colonies and the reply of the representative for South Africa to the appeal of Lord Crewe, that having regard to the increased local population it is impossible to allow Indians to enter South Africa, the *Bharat Mitra* [Calcutta] of the 24th June remarks:—

BHARAT MITRA,
June 24th, 1911.

Is it possible for the Indians to remain content under such circumstances? The Imperial Government when declaring war with the Transvaal alleged the ill-treatment of Indians to be one of its causes. But now that Indians are subjected to greater hardships in the colony the Government is indifferent. It is the misfortune of Indians.

2. Referring to the proposal adopted at the Imperial Conference that the Home Government shall aid any colony in ousting objectionable foreigners, the *Hitavadi* [Calcutta] of the 23rd June remarks that as no exception has been made in favour of Indians the arrangement will apply to Indians also. Has the British Government acted rightly in lending its countenance to this demand of the colonies?

HITAVADI,
June 23rd, 1911.

3. The latest news of the humiliation of the Indians who are ill-treated everywhere, writes the *Bharat Mitra* [Calcutta] of the 24th June, comes from Australia which they are not allowed to enter if accompanied by women while other Asiatic peoples such as the Chinese and Japanese are so allowed.

BHARAT MITRA,
June 24th, 1911.

Is Lord Crewe, asks the paper, aware of the oppression in the colonies?

4. The *Hindi Bangavasi* [Calcutta] of the 26th June also notices the above-mentioned law of Australia and remarks:—

HINDI BANGAVASI,
June 26th, 1911.

Ibid. Is there nobody to protect the Indians? Are the Governments of India as well as of England unable to redress this grievance?

II.—HOME ADMINISTRATION.

(a)—Police.

5. The *Nayak* [Calcutta] of the 22nd June publishes a letter written by one Nishikanta Sen Gupta, an inhabitant of Khali-sakota in the Barisal district, at present serving as a compounder in the Homeopathic Dispensary of Babu Vilas Chandra Sen, a medical practitioner, at 38-1, Lower Circular Road, Calcutta. In this letter Nishikanta says that since the month of Chaitra last the detective police has been terribly harassing him. "First of all," continues the writer, "a police officer came and openly enquired of Dr. Vilas Chandra about me. Shortly after this a Musalman appeared in the dispensary and treated me with great civility. Since then he has been frequently visiting me, calling me *Dada* (elder brother) and showing great concern in my private affairs. One day he asked me in course of conversation whether I was attached to any secret society. On enquiry I have come to know that this man lives in Moulvi Shamsul Huda's house as his muharrir. Another man has been visiting the dispensary and harassing me very much. He has openly given himself out as a detective officer working under orders. According to his own version his name is Satis Chandra, and he is an inhabitant of Santipore, but in appearance and manners he seems to be more a Musalman than a Hindu. He visits the dispensary almost daily and harasses patients with all sorts of questions. Many patients, therefore, now hesitate to come to our dispensary, with the result that we are suffering pecuniary loss. Over and above these two persons, a woman has been pestering me with offers of love. She comes to me three or four times a day, gives me small presents and does not shrink from even embracing me against my will. She says that she is rich and will make a gift of all her properties to me if I accede to her desire. I do not know

NAYAK,
June 22nd, 1911.

who this woman is and why she should show such love to me, who has neither wealth nor beauty of person. May she not be attached to the detective department?

I have never taken part in any *swadeshi* affair, never joined any political association or conspiracy, never been an accused person in any *swadeshi* case. Why then do the police harass me? If I am considered guilty of any offence, let me be tried in a law court. I pray for the protection of the Lieutenant-Governor of Bengal and the Commissioner of Police, Calcutta.

NAYAK,
June 24th, 1911.

6. A certain detective officer in Eastern Bengal and Assam, says the *Nayak* [Calcutta] of the 24th June, has gone almost mad out of fear for his life. Another such officer in Calcutta is also in a state of great nervous tension. We know of more than one police officer who are in a similar plight. But is it possible for such men to catch anarchists? At a time like this police officers, both white and black, should serve the Government even at the risk of their lives. We do not think peace will be restored to the country unless a radical reform is made in the police and abler men recruited into the service.

SANJIVANI,
June 22nd, 1911.

7. The *Sanjivani* [Calcutta] of the 22nd June says that the public are daily losing their faith in the police. The public cannot know whether or no steps are taken by Government to punish those police officers whose conduct is adversely criticised by judicial officers. Besides, Government has proscribed Mr. Mackarness's pamphlet on police oppression in India. These circumstances have added to the unpopularity of the police.

The conduct of the police has been severely commented upon from the Bench in all the following cases:—

- (1) the Sadara torture case in the Punjab,
- (2) the Nator murder case,
- (3) the dacoity case in the United Provinces in which 22 accused persons sentenced by the Sessions Court were all acquitted by the High Court,
- (4) the Howrah Gang case,
- (5) the Jat case.

It is surprising that the legal advisers of Government were not struck with the unreliable nature of the evidence adduced by the police in these cases. The result has been undue harassment of the accused, a large waste of public money and decrease of the public confidence in the police. There are now spies on all sides and these men supply all sorts of false information simply to justify their existence. But Government has expressed its unwillingness to proceed even against false informers of the type of Jotin Hazra and Lolit Chakravarty. Frequent complaints are now heard of the police subjecting people to torture with a view to extorting confessions from them. It is therefore to be desired that Government should keep a sharp eye on the police and not place too ready a faith in the stories of informers, and that the law advisers of Government should weigh carefully the evidence that is placed before them.

HITAVADI,
June 23rd, 1911.

8. The *Hitavadi* [Calcutta] of the 23rd June calls for an enquiry into the case of theft brought against the Daroga of the Nazirpore thana in the Barisal district, which has been characterised by the Magistrate as probably a true one, but dismissed by him simply on the ground of all the witnesses being relations of the complainant.

BASUMATI,
June 24th, 1911.

9. The *Basumati* [Calcutta] of the 24th June is sorry to find that the police in this country spend most of their energies in detecting political offenders, leaving the ordinary thieves and dacoits to pursue their criminal vocations almost unmolested. This has been most marked in Backergunge and Mymensingh where as reported in the *Chitra Mitir* [Mymensingh] robbers and bad characters are terrorising over and oppressing the people. The paper thinks that early steps should be taken to put a stop to this state of things.

NAYAK,
June 25th, 1911.

10. The *Nayak* [Calcutta] of the 25th June says that the drama entitled "Aha Mari," written by Babu Amarendranath Dutta, ought not to have been passed by the Calcutta Police for performance in a theatre. Babu

An objectionable drama performed in a Calcutta theatre.

Amarendranath is no doubt a charming person, but that is no reason why he should have been allowed to charm the police officer whose duty it was to examine the book. It is now rumoured that Mr. Tegart is having the book translated for his personal examination. Will he not enquire into the circumstances under which permission was given to a theatrical company for staging the drama.

11. The *Sulabh Samachar* [Calcutta] of the 23rd June writes:—

SULABH SAMACHAR,
June 23rd, 1911.

The cocaine habit. It was at an evil moment that cocaine was first brought into this country. The cocaine habit once contracted, cannot be got rid of. In spite of the strictest vigilance on the part of the police and almost daily prosecutions, the illicit sale of cocaine is not diminishing. The only remedy now seems to be the formation of vigilance committees in every large town to put down the secret trade in the article which is specially harmful to youths. It behoves the public to assist the police and the Excise Department in the matter.

12. The *Hitavadi* [Calcutta] of the 23rd June, while expressing its

HITAVADI,
June 23rd, 1911.

A reward to police officers. gladness at the pecuniary rewards granted to Inspector Frizoni and Inspector S. C. Ray for their conspicuous services on the occasion of the *Bakr-Id* disturbances, remarks that the two police officers in question would have perhaps found ampler scope for their capacity if Mr. Halliday had adopted precautionary measures in time and thereby prevented the disturbances.

(b)—Working of the courts.

13. Referring to the several cases in which the accused sentenced to

Sessions Judges.

death by the Court of Sessions have been acquitted by the High Courts, the *Satyā Sanatan Dharma* [Calcutta] of the 22nd June says that had there been no High Court many innocent men would have lost their dear lives on the gallows. To appoint such men to be Sessions Judges as have no idea of the value of human life is to mar the prestige of the Government.

SATYA SANATAN
DHARMA,
June 22nd, 1911.

14. The following appears in the *Nayak* [Calcutta] of the 25th June under the heading "Bravo, Sub-Judge!":—

NAYAK,
June 25th, 1911.

"Bravo, Sub-Judge!" At Alipore there are the Zoological Gardens, the Belvedere and also the law-courts of the 24-Parganas. These law-courts are presided over by Judges, Sub-Judges, worthless Deputies, etc. Alipore is the Government's *pijapole* (home for old and unserviceable animals) for judicial officers. We have already written about a sub-judge of this place. He has a beloved and an unbeloved wife, one young and the other old. He rides a carriage and pair in his old age. Besides this, on holidays he brings his wives to his *ajlas* (court room) where the younger lady sits on his chair and tests the worth of her husband's judicial capacity. We do not know whether she hears any suit for compensation for sufferings inflicted by a co-wife, or allows the husband to appear as a pauper in any suit. This much we know that the Judge has a very foul and loose tongue and a great knack to swell his file of suits and manages his work strictly in accordance with red-tape. He passes the day without doing anything, but in the evening with the help of light, he holds his court and pleaders gossip about the beloved and the unbeloved wife. This sub-judge, the seat of many noble qualities, has got four extensions of service. He does not grow old. At Hooghly also there has appeared a Sub-Judge with whom a correspondent of the *Bengalee* has made the public acquainted. We know everything about these two sub-judges. But this time we limit our remarks to a few hints only. Unless the Chief Justice enquires into the matter and gives the old men their due, we shall divulge everything mentioning names and places of residence.

15. If it is true, writes the *Samay* [Calcutta] of the 23rd June, that the

SAMAY,
June 23rd, 1911.

Mukhtears prohibited from standing bail.

District Magistrate of Rajshahi has issued an order prohibiting all mukhtears within his jurisdiction from receiving remuneration for standing bail for accused persons, and that the High Court has approved of this order, most accused persons will have to rot in *hajet* during their trial. No mukhtear

can be expected to stand bail for a person without remuneration. The regular profession of a mukhtear has nothing to do with his capacity for standing bail. A person who stands bail, whoever he may be, merely binds himself for the appearance of an accused person in court on a certain day, on pain of forfeiting a certain sum of money in case of the default of the accused. It is hoped that in the interest of all accused persons the Magistrate will reconsider the order he has issued.

BASUMATI,
June 26th, 1911.

16. The *Basumati* [Calcutta] of the 24th June takes exception to the careless way in which lists of jurors are compiled by the police, who often select worthless men to the exclusion of qualified and respectable persons. Considering the high value placed by Indians on the system of trial by jury, the paper thinks that jurors should be selected with greater discretion.

HINDI BANGAVASI,
June 26th, 1911.

17. Quoting the case in which one Lala Shyam Lal of Mathura has been fined Rs. 2 by the local Magistrate for carrying ballams in a marriage procession and the fine has been subsequently reduced to one anna on an appeal to the Allahabad High Court, the *Hindi Bangavasi* [Calcutta] of the 26th June remarks that the laws relating to keeping of arms are very strict in the United Provinces; it is to be feared lest some day a knife or a nut-cracker, or even nails and hooks may fall in the grip of the Arms Act.

(d)—Education.

HITAVADI,
June 23rd, 1911.

18. The *Hitavadi* [Calcutta] of the 23rd June writes :—
The selection of text-books is obviously a most important function. This function is now performed by two bodies, namely, (1) the University Boards of Study, and (2) the Text-Book Committee. But the way in which books, especially Bengali books, are selected, is not at all satisfactory. We have before this pointed out mistakes in Bengali readers, but the educational authorities have paid no heed to our criticism. We know of one or two text-books to point out all the mistakes in which it would be necessary to write a larger book. It is well that to encourage new authors, new books, when good, should be inserted in the list of text-books. But then the books so inserted must be really good ones. As it is many bad books are so inserted under private influence. In fact, canvassing and not merit now carries the day. We know of members who have recommended books for adoption without finding time to read them. We shall show how many members write books under feigned names and are earning thousands of rupees by getting them approved, how the shrine of education has been converted into a shop and how many members knowing that they have no time to read books have become members of the Boards or the Committee.

MUHAMMADI,
June 23rd 1911.

19. The *Muhammadi* [Calcutta] of the 23rd June is indignant at the extraordinary delay in the publication of the intermediate results, and Muhammadan students. Delay in the publication of the intermediate results, and Muhammadan students. has inflicted a good deal of hardship on Musalman students, who are generally very poor. Many of these students had intended to get admitted into the Medical College and the Engineering College, but by the time the results were out the last day for admission into those Colleges had been over. The paper asks the Vice-Chancellor of the Calcutta University, who is responsible for this, and who will furnish these poor students with the wherewithal to maintain themselves for a year, for they must wait for a full year before they can be admitted into the Medical College or the Engineering College.

HITAVADI,
June 23rd, 1911.

20. Sri Baradacharan Gupta Kaviratna of Ramgopalpur, Mymensingh, writes as follows to the *Hitavadi* [Calcutta] of the 23rd June :—
Error in the list of successful Matriculation candidates.

Mr. Editor,

Being much harassed by the caprices of the educational authorities I seek your protection. I shall be much obliged if you, out of kindness to the

students, bring those authorities to their senses by making suitable comments.

Three students, namely, Nirod Kanta Gupta, Sailajanandan Mahalnavais and Devendra Chandra Goswami have passed this year the Matriculation examination from the Ramgopalpur P. J. K. High School. They were examined in Mymensingh centre. The list of the names of candidates which were received from the Registrar's office to take the signatures of the candidates in, did not contain the name of the Gopalpur School, but gave the names of the candidates appearing from it along with those appearing from the Karatia School. The Assistant Head Master of the Mymensingh City Collegiate School perceived this omission and inserted the name of the Gopalpur School in the list.

On the publication of the results it was found that these three candidates had passed in the first division, but they had been shown as students of the Karatia School. It is known from a letter written by the Head Master of the Karatia School that no candidates of these names appeared from that school. The Secretary and the Head Master of the Gopalpur School, the Head Master of the Karatia School, as well as the candidate Nirod Kanta Gupta, applied to the Registrar for the rectification of the error but to no purpose. One of the above three candidates has left home in despair on not finding his name along with that of his school in the list of successful candidates. It is not known what has happened to him. The cries of his aged parents are enough to melt a heart of stone but have not been able to move the hearts of the educational authorities. The other two boys also do not know whether they will be admitted into colleges. Such extreme indifference on the part of the responsible educational authorities is really astounding. Who is responsible for this mistake? Is nobody responsible for the life of the candidate who has left home? If the other two students cannot get admitted into colleges, will nobody be held responsible for the loss of one valuable year? It is a pity that the candidates should suffer for the mistake of the educational authorities.

21. The *Muhammadi* [Calcutta] of the 23rd June has the following in a letter which appears under the heading "The

"The Daulatpur School of
Khulna and Musalmans."

Daulatpur School of Khulna and Musalmans":—

This school was established in 1867. A monthly aid of Rs. 85 is granted to it by the Syedpur Trust Estate, better known as the estate of pious Hajji Muhammad Mohsin. For this reason Musalman students were required to pay only two annas as school fee up to the Entrance Class. Then an anti-Musalman Head Master issued a notice that Musalman boys would have to pay fees on the same scale as Hindu boys; and this led to great discontent among the local Musalmans. He pacified the Musalmans by making a new rule under which the fees for the two lowest classes were fixed at four annas, that for the Madrasah Class at two annas, and the fees for the other classes at a third of what Hindu boys would have to pay. This rule has been in force since then. But the Hindu authorities of the school now say that Musalman boys cannot claim to have any special concession because of the money paid to the school by the estate, for the object of the grant it not to make a distinction between Hindus and Musalmans. It is reported that a certain Commissioner has expressed a similar opinion. However, we hear that students who are not tenants of the estate will have to pay the full amount of fees. The Managing Committee, or rather its Hindu members, have come to this decision. We also hear that a resolution has been passed to this effect and submitted to the Collector for approval. We hope, however, that the kind-hearted Collector, Mr. Dutt, will take a favourable view of the just claims of the poor Musalmans, and thus uphold justice. We have already drawn his kind attention to the matter. Why should Musalmans be now deprived of a concession which they had been enjoying for nearly thirty years? Is it because they are now being encouraged by the kind-hearted Government to make some advance towards English education, that there has been a heart-burning among our Hindu brethren? Out of the 347 students in the Daulatpur School 144 are Musalmans. And this is perhaps more than what the Hindus can bear. If Musalmans had not been entitled to any special benefit from the grant paid

MUHAMMADI,
June 23rd, 1911.

by the estate, would our Hindu brethren have remained indifferent to the fact so long? We hear that some good folk do not even hesitate to say that the fees were made lower in the case of Muhammadan boys with the object of encouraging education among Musalmans, who used to be generally illiterate in those days. How very kind indeed! The fact is, however, that the Head Master, Jadu Babu, tried to make Musalman boys pay the same fees as Hindu students even when the number of the former was only 15 or 16. Some people say that the estate has nothing to do with the Mohsin Fund. To what then does the Fund belong? The property belongs to that noble-minded man. Does the fund then belong to him or to somebody else? There cannot be any doubt that Mohsin's money is not to be spent for anybody except Musalmans. If Hindus were to have any right to Mohsin's endowment, why then did Sir George Campbell, the then Lieutenant-Governor, deprive the Hindu students of the Hooghly College of the advantages of the Mohsin Fund in 1873? Has he left no written records regarding this matter? Has anyone made any enquiries as to the views expressed on the subject by Lord Metcalfe on the 18th October 1835, by the Earl of Mayo on the 7th August 1871, and by Earl Northbrook on the 13th June 1878? Has anybody taken into consideration what Lord Dufferin said on the 15th July 1885 in reply to the memorial submitted to Lord Ripon by the Muhammadan Conference in February 1882? Did not Mr. Ahmed, the then Collector, record any special note as regards poor Musalman students when he abolished free studentships in the school in 1904? Is that note available still or has it been burnt? Is it not a fact that in February 1910 the Collector wrote to the Secretary of the School, in connection with a bill which had been submitted to him, that the bill would not be paid unless it contained a description of the special concession, if any, which was enjoyed by Musalman students because of the grant paid to the school by the estate? If he did write to that effect what could have been his object? Can anybody explain to us why the Collector should express himself in that manner unless Musalmans were not to gain any special benefits from the endowment? We invite the kind attention of our generous Collector and of Mr. Mukherjee, the kind-hearted Inspector of Schools, to the matter. There is no one to help the Musalmans. They are poor but a loyal people. Will their just claims be favourably considered? We can see that Mr. Dutt, the Collector, has been made to understand that Hindus and Musalmans have equal rights to the endowment made by the Trust Estate. The Musalmans respectfully submit that a perusal of Mr. Clay's notes on the Trust Estate will convince him that no provision whatever has been made as regards the spending of the endowment money on anyone except Musalmans.

Of the ten members of the Managing Committee only two are Musalmans, although this number should have been more than double according to the rules of the Committee and a Departmental Circular. Considering that out of the 344 boys of the school 144 are Musalmans, representations were made to the Inspector of Schools, Presidency Division, and to the Collector for allowing Maulvi Saifuddin Ahmed, a local pleader, to be a member of the Managing Committee. In reply to these representations it was said that he was not entitled to be a member because he was not a tenant of the estate. When we tried to have some other independent person among the tenants as a member of the Committee we were told that no one who had not passed the Entrance Examination would be allowed to be a member. And for this reason Munshi Ezeluddin, an ex-student of the school, was made a member of the Committee in spite of the objections of the Musalmans. If no one is to be a member of the Committee unless he has passed the Entrance Examination, how could Rai Sahab Jatin Babu, Munshi Abdur Rahman, and Maulvi Muhammad Ismail become members? Babu Kailas Chandra Ray, Nimaichand Ray, Rammohan Pal, Shashthibar Das, Nritya Gopal Mukerjee, and Golam Kader Kazi were not Entrance-passed men, any of them. A certain gentleman still says that Maulvi Abdul Latif could not be elected as a member of the Committee, as prayed for by the Musalmans, because he is not a tenant of the Trust Estate. Whether what this gentleman says is true or not will be made clear by a perusal of the Collector's letter No. 246 S.W., dated the 19th March 1900. Let him judge for himself what sort of treatment he deserves for telling a

falsehood. If the authorities deny all this, may we ask why Maulvi Saifuddin has not been allowed to be elected a member? There is no doubt that the person who denies the fact that the Maulvi is a tenant of the Trust Estate is a habitual liar.

Munshi Ezeluddin has been made a member simply because, as an ex-student of the school, he will not dare to do even what is proper in opposition to his old tutors; and consequently their monopoly will remain unimpaired. Our idea is that so many baseless objections have been raised against the election of Maulvi Saifuddin Ahmed for fear lest an independent minded man as he is, he should throw obstacles in their way. Will the higher authorities approve of such high-handedness? We hope that Mr. Mukherjee, the kind-hearted Inspector of Schools, will take all this into consideration and allow Maulvi Saifuddin Ahmed to be elected. And if Mr. Mukherjee happens to have vested the Hindus with undisputed authority as regards the management of the Daulatpur School, we invite the attention of the generous Director of Public Instruction to the matter.

(To be continued).

SRI KHAYERA-ULLA SIRDAR,

Kamantasea, Khulna.

[We hope that the Munshi Saheb will, in the interest of our nation, soon prove the allegations of our correspondent to be false.—EDITOR, *Muhammadi*.]

22. The *Sulabh Samachar* [Calcutta] of the 23rd June writes:—

A Government industrial scholarship.

We are exceedingly glad at the action of the Government of India in granting a scholarship to Mr. Ram Chandra Srivastab of the Muir Central College, Allahabad, to enable him to study methods of sugar manufacture abroad. Mr. Ram Chandra on his return home will be able to improve the indigenous methods of sugar manufacture. The present case is an excellent proof of the active interest Government takes in helping India's industrial and agricultural progress.

23. The *Sulabh Samachar* [Calcutta] of the 23rd June writes:—

The question of religious education.

We cordially endorse what Mr. Kuchler has to say in his latest Report on Public Instruction on the subject of moral and religious training. We agree that moral teaching should have a religious sanction. At the same time the practical difficulties in the way of each community being provided with its own religious instruction are immense. The only solution is for each community to help itself in this matter. Mr. Abinash Chandra Das is going to publish in these columns certain suggestions which the Hindu community may act on if they consider them suitable, chief among these suggestions being the formation of an association for the religious and moral education of Hindu students.

24. The *Hitavadi* [Calcutta] of the 23rd June is glad to see the Sanskrit

The Sanskrit College.

College daily improving under the Principalship of Mahamahopadhyaya Satis Chandra Vidyabhusan, as evidenced by the results scored by it in University and Title examinations. The Titles Department of the Sanskrit College is the best in Bengal and attracts students from far off places.

25. The *Bangavasi* [Calcutta] of the 24th June says that the clerk of the

Sanskrit in the Calcutta Sanskrit College.

Sanskrit College has written to it to say that its announcement that Sanskrit was no longer a compulsory subject for students of the Sanskrit College reading for the B.A. Examination (see paragraph 44 of Report on Native Papers for the week ending the 17th June 1911) was erroneous. The announcement was however based upon the following advertisement in the *Calcutta Gazette* which appeared over the signature of the Principal of the College:—"Sanskrit (Pass and Honours), English, Bengali, History, Logic and Philosophy up to the B.A. standard. Those for the B.A. can take any combination of the above subjects." The writer contends

SULABH SAMACHAR,
June 23rd, 1911.

SULABH SAMACHAR,
June 23rd, 1911.

HITAVADI,
June 23rd, 1911.

BANGAVASI,
June 24th, 1911.

that the announcement is perfectly warranted by the wording of the above notification.

HITVADIA,
June 22nd, 1911.

26. The *Hitvadia* [Calcutta] of the 22nd June remarks that the recent proposals of the Punjab University to grant pecuniary help for the improvement of Hindi and Goormukhi along with Urdu are decidedly praiseworthy.

The Punjab University and the Punjab Vernaculars.

SATYA SANATAN
DHARMA,
June 22nd, 1911.

27. Referring to the advice of Sir Richard Earl as a president of the meeting of the Indians in London that it is useless for the Indians to go to England for higher education, the *Satya Sanatan Dharma* [Calcutta] of the 22nd June says that the advice is not sincere in as much as the real intention of the speaker is that the Indians should not attain higher education. But the Indians are not fools, like the uncivilised people of other countries, not to understand the real motive of the speaker. The paper, however, agrees with Sir Richard in this that the Indians should not go to England for barristerships.

28. The *Hitavadi* [Calcutta] of the 23rd June does not think that the depriving of Savarkar and others of their University degree will serve any other purpose than that of removing three objectionable names from the list of graduates. It is much to be doubted whether it will have any deterrent effect.

HITAVADI,
June 23rd, 1911.

Depriving criminals of University degrees.

(e)—Local Self-Government and Municipal Administration.

JASOHAR,
June 17th, 1911.

29. A few days ago, says the *Jasohar* [Jessore] of the 17th June, we wrote a letter to Rai Bahadur Narendra Nath Sen thanking him for the articles which had been published in the *Sulabh Samachar* on the subject of decrease of population in the Jessore and Nadia districts. In this letter we requested the Rai Bahadur to bring the matter to the notice of the Government and referred to the point that steeping of jute in rivers might be prevented by making use of section 144 of the Criminal Procedure Code. But to our misfortune this letter has not been published. Moreover, the *Sulabh Samachar* also has given up writing on the subject. The notice of Mr. Maddox, Commissioner, had been drawn to the matter of jute-steeping, but unfortunately for the Jessore people he was transferred from the division. A petition from the inhabitants of thana Godkhali to the present Commissioner through the District Magistrate has proved unavailing—it has not even been replied to. The jute-steeping season is near at hand. The high prices which jute fetched last year have this year induced cultivators to grow it on a large scale. If such a large quantity of jute is allowed to be steeped in rivers, disease and death will revel in the land. Government ought to do something to improve the condition of the rivers and guard them against contamination.

30. The *Satya Sanatan Dharma* [Calcutta] of the 22nd June does not approve the proposal of the Government of the United Provinces regarding separate election of the Muhammadans and Hindus for the District and Municipal Boards of the Province.

Separate Municipal election.

SATYA SANATAN
DHARMA,
June 22nd, 1911.

(g)—Railways and communications, including canals and irrigation.

RATNAKAR,
June 24th, 1911.

31. Brajeswar Mukhopadhaya, an inhabitant of village Jaydeva Kenduli in the Birbhum district, writes to the *Ratnakar* [Asansol] of the 24th June to say that owing to heavy flood in the Ajay most of the houses in Jaydeva Kenduli, Rampur, Barhachak, Tikrabet, Bukdal, Ekdal, Berulia, Bhartiati, Jaunbazar, Jugarh and other villages, under thana Immambazar in the Birbhum district, have collapsed. The mohant of the local Devottar Estat, Rabu Damodar Chandra Brajavasi Goswami, has with laudable generosity,

Destructive flood in the Birbhum district.

provided the poor houseless people with shelter and food. But considering how the Ajay is becoming more and more powerful, it can be safely asserted that unless the Government protects the above villages by raising an embankment, they will soon be utterly destroyed. The attention of the authorities is drawn to the matter.

(h)—General.

32. The *Samaj* [Calcutta] of the 18th June expresses great satisfaction at the news that the Government of Bombay has made arrangements for repairing Sivaji's tomb at its own cost.

SAMAJ,
June 18th, 1911.

33. According to the *Bharat Mitra* [Calcutta] of the 24th June the Hindus have been very much grieved to learn that the Punjab Government has not recognised the Samadhi of Maharaja Ranajit Singh at Gujranwala as a monument to be preserved.

BHARAT MITRA,
June 24th, 1911.

The paper advises the Government to take early steps to protect the above Samadhi from ruin and thus give satisfaction to the Hindu community.

34. The *Samaj* [Calcutta] of the 18th June says that the manner in which bogus and fraudulent insurance companies are growing like mushrooms in the country makes it imperatively necessary that Government should at once come forward with a law for saving poor, unsuspecting persons from the clutches of insurance cheats.

SAMAJ,
June 18th, 1911.

35. The *Hitavadi* [Calcutta] of the 23rd June remarks that the starting of numerous bogus insurance companies in this country calls for the introduction of a law on the subject of insurance and hopes that no delay will be made in the matter.

HITAVADI,
June 23rd, 1911.

36. The *Nayak* [Calcutta] of the 27th June supports the proposal made by the *Hindu Patriot* and the *Statesman* to the effect that Government should have the power to inspect all the business concerns in India which have originated in the *swadeshi* movement. Unless Government exercises control over these concerns, many poor men and helpless widows will be ruined. It is with regret, concludes the writer, that we urge on the Government the imperative necessity of keeping a sharp eye on all *swadeshi* limited companies which have become a source of great danger in the country.

NAYAK,
June 27th, 1911.

37. The *Samaj* [Calcutta] of the 18th June complains that the man whose duty it is to sell postage stamps in the Simla Branch Post Office in Calcutta cares more for writing money orders than for selling stamps, owing evidently to the fact that money-order writing brings him ready money. Whenever we have, continues the writer, visited him for buying postage stamps, we have found him deeply engaged in writing money-orders. On the 12th instant last at 6 hours 8 minutes we asked him for three-quarter-anna stamps, but were told that he had none in stock. On our bringing the matter to the notice of the Post Master he reprimanded the man and we got the stamps we wanted. The next day at 2-48 P.M., we again went to him to buy stamps, but he was too busy writing money-orders to attend to our business. We waited for half an hour and saw the man earning 5 or 6 annas. But during this time he sold only three pice worth of postage stamps. At last we were obliged to ask the Post Master for the stamps we wanted. The attention of the Postal authorities is drawn to the matter.

SAMAJ,
June 18th, 1911.

38. The *Sanjivani* [Calcutta] of the 22nd June remarks that Mr. Asquith's reply in Parliament to the question as to who shall bear the loss of revenue that will result from the opium agreement is vague and indefinite. The writer is of opinion that the loss should be made up from the English exchequer.

SANJIVANI,
June 22nd, 1911.

39. The *Hitavadi* [Calcutta] of the 23rd June says that it cannot make out what the Premier means by declaring that India has suffered no loss of revenue in consequence

HITAVADI,
June 23rd, 1911.

of the opium agreement. Is it not a fact that, but for the contraction of the opium trade, India would have had a larger revenue? What hindered the Premier also from saying that if any loss really occurs it will be made up in part by the Imperial Government? This shows that there is some mystery behind.

MARWARI,
June 23rd, 1911.

40. Noticing the question asked in the Parliament as to whether India only will bear the loss caused by the agreement between China and India relating to opium trade or England will also share it, and Mr. Asquith's reply to this, the *Marwari* [Calcutta] of the 23rd June remarks:—

A very strange reply! Is the Government of India unaware of the extent of loss caused by the agreement?

SANJIVANI,
June 23rd, 1911.

41. The *Sanjivani* [Calcutta] of the 22nd June supports the contention of a retired Deputy Magistrate writing in the *Indian Daily News* that members of the Provincial Civil Service should be appointed as Under-Secretaries, because many of them are abler than the common run of Civilians.

HINDUSTHAN,
June 23rd, 1911.

42. Referring to the proposal made by the Government of Eastern Bengal and Assam to the effect that no class of people should be exempted from the operations of the Arms Act, the *Hindusthan* [Calcutta] of the 23rd June says:—

We shall not be sorry if the proposal is made to apply to the cases of both Indians and Europeans, that is, if one law rules both white skins and black skins.

NAYAK,
June 25th, 1911.

43. Referring to the large sums of money which Government is spending over political cases by way of paying counsel by lakhs, maintaining detective officers, etc., the *Nayak* [Calcutta] of the 25th June prays Lord Hardinge to take an account of the money that has been spent up to date in *swadeshi* and political matters. If His Excellency is furnished with a correct account, he will find that to guard itself against a few unruly boys Government has had to spend an amount of money sufficient to defray the cost of three Afghan wars. And all this money has been paid by the poor tax-payers of India. In the Dacca conspiracy case Mr. Garth, barrister-at-law, has received two and a half lakhs of rupees, a sheer waste of public money in a country where urgent works of public utility are left unattended to for want of funds. It is because Lord Hardinge, concludes the writer, is now the ruler of the country that we dare speak out these things. A year ago our printer would have been sent to jail and we ourselves should have remained in constant fear of prosecution for a tenth part of such plain-speaking.

SANJIVANI,
June 24th, 1911.

44. The *Sanjivani* [Calcutta] of the 24th June learns from its correspondent that since the Sarail Pargana, in the Tippera district, a property of the late Babu Ashutosh Nath Roy, came under the management of the Court of Wards, there have been constructed inspection houses at Asuganj and Nahirnagar at a cost of Rs. 14,000. A *budgrao* has also been purchased, for the use of the European Manager, Mr. Halliday, at a cost of Rs. 1,000 and a carriage and horse at a cost of Rs. 1,500. A motor boat, worth Rs. 3,000 to tug the *budgrao*, has also been ordered for. A residential bungalow has also been erected for the European Manager at a cost of Rs. 7,000, although there is a commodious residence intended for the Manager attached to the cutocherry house. The excavation of a *khal* which had been undertaken at an estimated cost of Rs. 12,000 has been stopped. The writer requests the Government to enquire whether all this extravagant expenditure has really been incurred in a minor's estate.

A rumour is afloat at Brahmanbaria that Maharaja Manindra Chandra Nandi is bent upon saving the Sarail estate. If this be true it augurs well for the solvency of the estate.

BASUMATI,
June 24th 1911.

45. The *Basumati* [Calcutta] of the 24th June suggests that some legislation should be enacted in India to prevent articles manufactured in foreign countries from being palmed off as India-made ones and labelled

A law to prevent foreign goods from being sold as *swadeshi*.

as such. Such a law is going to be passed in England, and the paper thinks that India should also follow suit, because in this country cloths and shoes made in England are often sold as *swaashi* things to unsuspecting customers.

46. The *Dainik Chandrika* [Calcutta] of the 24th June commends the laudable attempt of the Punjab Government not to send juvenile first offenders to jail to the favourable notice of the other Provincial Governments. Such offenders should be let off with a sharp reprimand or made over to the custody of some public body or sent to some manufactory.

Juvenile offenders.

47. Referring to the appointment of a Committee by Sir Edward Baker to consider the proposal of establishing a special court in Calcutta for the trial of juvenile offenders on the lines adopted by the Baroda State, the *Bharat Mitra* [Calcutta] of the 24th June says that it would be better to arrive at some final decision about it before His Honour goes on leave.

Special court for juvenile offenders.

48. In view of the fact that Sir John Hewett expressed his opinion, even before the Reformed Councils Act was passed, that in the local bodies of the United Provinces there existed no ill-feeling between the Hindus and the Muhammadans, and the fact that even the Muhammadan leaders like the Hon'ble Messrs. Mazharul Huq and Jinna are strongly of the opinion that the principle of separate representation should not be carried down to local bodies, the *Bharat Mitra* [Calcutta] of the 24th June does not understand why the Offg. Lieutenant-Governor has now revived the defunct question by issuing a circular on the subject of granting separate representation to Muhammadans on local bodies.

Separate representation on local bodies.

49. A funny news, writes the *Nayak* [Calcutta] of the 27th June, has been published by an Anglo-Indian newspaper. It is said that Sir Frederick Meyer, who was Financial Secretary to the Government of India in Lord Minto's time, had to return to Madras for having made light of the sensation of anarchism. Sir Frederick is an able and experienced officer and an excellent writer. We shall be glad to see Lord Hardinge doing justice to him.

Injustice done to Sir Frederick Meyer.

50. The *Basumati* [Calcutta] of the 24th June writes:—

Indians in Telegraph Service. Certain posts in the Telegraph Service, of course in the lower grades, are reserved for the natives of this country, and certain others are reserved for Anglo-Indians. The notice recently issued to the effect that only Indians will be admitted as apprentices in the Telegraph Department created quite a flutter in the Anglo-Indian dovecote. The authorities have, however, assured the Anglo-Indian community that they have nothing to be anxious about. The only thing that the authorities did was to reserve a few posts in Burma for Burmese candidates. The Anglo-Indians have thus no fear of others poaching upon their preserve. It is a pity that appointments are not always made in our country according to merit and irrespective of colour and creed.

51. The *Basumati* [Calcutta] of the 24th June referring to the recent proposals of the Government of the United Provinces for providing separate representation of Musalmans on District Boards and Municipalities writes:—

"A new circular by a new Lieutenant-Governor."

The feeling of ill-will which is now developing between Hindus and Musalmans was almost unknown even 20 years ago. In the Bengal villages, for instance, Hindu and Musalman lived side by side as brothers, they used to help each other to the best of their power in times of domestic trouble: they were, so to speak, members of the same family, differentiated only by religion. Each respected the religion of the other and joined the other's religious festivities as well. No one dreamed that there could be any difference between the two communities save in the matter of religion.

But unhappily a change has latterly come, a spirit of ill-will has been gradually showing itself between the two communities with the gradual spread of western education and ideas among all sections of the population. It was in towns that this cleavage first became apparent. It originally began with a religious question. It showed itself in an aggravated form 20 years ago in

Dainik Chandrika,
June 24th, 1911.

Bharat Mitra,
June 24th, 1911.

Bharat Mitra,
June 24th, 1911.

Nayak,
June 27th, 1911.

Basumati,
June 24th, 1911.

Basumati,
June 24th, 1911.

the terrible cow-killing riots in Ballia and Arambagh. Since then it has spread to the rural areas as well, though very slowly.

Government favours Moslems to a large extent because they are educationally more backward than the Hindus. Special rules, for example, are laid down for their appointment to the public service. Probably in this the authorities were actuated by the laudable wish of encouraging the Moslems who could not compete with Hindus on equal terms. In order that the education may be promoted among them, many officials have appointed comparatively ill-educated Moslems to office in supersession of the claims of better educated Hindu candidates. This of course shows their desire for the people's good. But unhappily it has been misinterpreted by some Musalmans to mean that they are the peculiar favourites of Government so that many of them have come publicly to declare that the Hindus have incurred the serious displeasure of the officials by participating in political agitation, and that the present is therefore an excellent opportunity for Moslems to feather their own nest. A number of them went to greater lengths, made certain most unreasonable demands of Government to the considerable astonishment and annoyance of their more sober co-religionists.

The majority of Moslems have so far refrained from taking part in political agitation for fear of displeasing the officials. The paucity of educated men in their ranks is also a reason why they are under-represented on bodies like the Congress, etc. Nobody really believes, though many profess to say so, that Moslems have kept away from the Congress because their interests do not coincide with those of the Hindus. Moslems have not yet succeeded in proving any one of the many prayers which the Congress has so far made to Government to be unjust or unreasonable. And some of these prayers have been conceded by Government at least partially such as the Local Self-Government schemes, the expansion of the Councils, the appointment of Indians to high offices, etc. And these rights have been given to all Indians, although indeed in the case of the Councils, specially favourable treatment has been accorded to Moslems. The Moslems would certainly not have shown the eager desire which they actually did to get these rights which the Hindus had agitated for, if the prayers of the Hindus had gone against their wishes. This great eagerness of theirs shows how the political interests of Hindu and Moslem are common. This is indeed an undeniable truth. It is true that hundreds of years ago, a number of Moslems from abroad invaded India, but once here, they cut off all connexion with their homeland. They came to be Indians and mixed their blood with Indian blood. They mixed in the closest possible manner with Indian converts to their faith. Indeed their very appearance is proof that pure Indian blood courses in their veins. Who can deny that the Hindu Kalapahar on conversion to Islam married a noble Moslem Princess and his children passed off as high-born Moslems? The Emperor Jehangir was born of a Hindu Princess, the Udaipore Begum, who used to do worship in the Hindu orthodox fashion, witness the remains of her altar still surviving at Fatehpore Sikri. It is impossible that the common run of Moslems should have succeeded in preserving the purity of their blood, when the great nobles and Nawabs of their race mixed their blood with that of the Hindus in this fashion. The soldiers who accompanied Muhammad Ghor into India were most of them unmarried. They could not bring out wives from their homeland and most of them therefore died unmarried, except the few who married locally. In any case their numbers were few. On the other hand Indian converts to Islam were freely taken into the society of the invading Mussalmans, and no distinction, socially speaking, was observed. This encouraged the free conversion to the faith of the conquerors. So it appears that Indian Musalmans have little claim to be called a separate people. They merely follow a distinct religion. Before the auspicious arrival of the English here, they alone were not the rulers of India. The English had to fight many Hindu powers such as Maratha, Sikh, Jat, Rajput, etc., before securing possession of India. Under these circumstances, the superiority of the Moslems is not very apparent.

And even admitting for the sake of argument that before the advent of the English the Musalmans alone were rulers here, is that any reason for granting them special rights at the present moment? They are now on a common level with Hindu, Buddhist and Sikh under the same rulers. There

can be no room therefore for difference of interests. All live under the same rulers, are controlled by the same laws, wish for the welfare of the same King and should therefore sympathise with each other. Indian Moslems have no other country which they can call their own. Why then this creating of differences which arise from a petty narrowness of spirit? In the higher Councils, different seats have been accorded to the two communities. Be content with that. Why extend it further down? We believe Mr. Porter's circular will seriously injure the interests of the Indian people.

52. The *Hitavadi* [Calcutta] of the 23rd June asks why Provincial Lieutenant-Governors who have been accustomed

Exodus to the hills.

to work in the plains all their lives while working in subordinate capacities should go to the hills in summer. The stopping of their exodus to the hills may be a means of making up in part for the loss of the opium revenue.

HITAVADI,
June 23rd, 1911.

III.—LEGISLATION.

53. Referring to Mr. Gokhale's Education Bill which, really being so useful, is likely to receive unanimous support from

Mr. Gokhale's Bill.

all sides and besides educating people of lower classes is expected to do a good deal for the country, the *Hitavadi* [Calcutta] of the 22nd June observes with regret and shame that certain educated men stand to oppose it which can be ascribed merely to the ill stars of the country.

54. One Muhammad Ibrahim of Bogra writes to the *Sanjivani* [Calcutta] of the 22nd June to say that the reason why there

Compulsion in education.

is hardly any illiterate person among the Brahmins, Kayasthas and Vaidyas is that education is in a manner compulsory among them in obedience to tradition as well as to the necessities of their callings. This demonstrates the usefulness of compulsion in education. As for the objection that when the masses are educated it will be difficult to get menial servants, it may be stated that time makes the high low and the low high and reverses their position. A descendant of the Moghul Emperors is said to be employed as a *baburchi* and a descendant of Siraj-ud-dowla is said to be a beggar at Rangoon.

55. The *Prasun* [Katwa] of the 23rd June says that the state of Indian Society presents certain difficulties in the way of making education compulsory in the country.

Suitability or otherwise of compulsory education in India.

First, children belonging to high caste families will not sit on the same bench in a school with those belonging to low-caste families, so that the idea of making education compulsory among the low-castes will have to be given up. Secondly, children of low-class poor people have often to help their parents in household work and even to earn money by physical labour in aid of the family. Compulsory education amongst them will simply serve to aggravate their distress. Thirdly, sons of cultivators have almost invariably to work in the field in the sowing and reaping seasons, which consist of five months in the year. Compulsory education, therefore, cannot but be a source of great hardship and loss to the cultivators. The same thing can be said about artisans. Fourthly, insufficient education is often found to prove injurious to low-class people by teaching them to hate the humble professions of their fathers. Compulsion in education has no doubt done immense good to western countries. But the social conditions of the West are essentially different from those of the East, especially of India. Any conflict with these conditions are likely to produce hardship and misery. Compulsory education is welcome if it can steer clear of these difficulties.

56. The *Hitavadi* [Calcutta] of the 23rd June says that the cultivators are now in the same distressed condition in India

The means of improving the condition of cultivators.

that they were in in Japan thirty years ago. Ignorance, poverty and conservatism are causes of this distress. To remove this state of things our Government should, like the Japan Government, introduce free compulsory education among them. Mr. Gokhale realises how indispensable education is for the masses, and he has

HITAVADI,
June 22nd, 1911.

SANJIVANI,
June 22nd, 1911.

PRASUN,
June 23rd, 1911.

HITAVADI,
June 23rd, 1911.

therefore proposed the imposition of an educational rate. It is a pity that though repeatedly asked to introduce free compulsory education, Government declares itself unable to do so on account of want of funds. If Government spends money for the spread of education the people, too, will come forward with their contributions.

SULABH SAMACHAR,
June 23rd, 1911.

57. The *Sulabh Samachar* [Calcutta] of the 23rd June writes:—

Public opinion on Mr. Gokhale's Bill. We are exceedingly glad to learn from the *Observer* of Lahore that Punjab Musalmans strongly favour Mr. Gokhale's Bill. And we shall be more glad if the other communities in that Province and in the United Provinces now bestir themselves more actively in the matter and hold public meetings to support this Bill.

MARWARI,
June 23rd, 1911.

58. The *Marwari* [Calcutta] of the 23rd June has an article on Mr. Gokhale's Education Bill containing refutation of the arguments against the Bill.

BASUMATI,
June 24th, 1911.

59. The *Basumati* [Calcutta] of the 24th June in discussing the criticisms offered on Mr. Gokhale's Bill by the Cossipore-Chitpore Municipality says:—

The Commissioners object to education being compulsory. Of course such compulsion does often lead to inconvenience and loss in individual cases, but the experience of western countries proves that this loss is counterbalanced by greater gain to the country generally. And, further, Mr. Gokhale in clause 3 of his Bill provides for a particular community being absolved from compulsion where necessary. Indeed, the use of the word compulsion in connexion with this measure is a misnomer, which perhaps it is beyond the capacity of these worthy Commissioners to understand. At least this is the inference suggested by the argument used by them against such powers of absolution being granted at all. As if it is practical politics to educate the Nagas, the Sonthals, etc., wholesale at the present time, as it is to educate, say, the citizens of Calcutta, who have already reached a pretty high general standard of education both in quality and in numbers.

The Commissioners reveal the depths of their knowledge when they argue:—

If any principle of discrimination be once allowed then in what material respect will the Bill differ from the existing system of education?

Don't they see that it cuts both ways? If there is no difference at all, why do they object to Mr. Gokhale's measure? It ought to be apparent even to these worthies that the adoption of Mr. Gokhale's Bill will lead to a larger number of men learning the three R's. Men who cannot see this through selfishness, obstinacy or ignorance are really objects of pity.

There is something in the objection made by the municipality to sub-clause (9) of clause 18 of the Bill, but this may easily be amended. But the same cannot be said of the argument that the further spread of western education is to be deprecated. Mr. Gokhale's Bill does not say anything as to the kind of education, western or eastern, to be imparted. Only reading, writing and arithmetic are to be taught: this is all he asks—further development he leaves optional. For the matter of that, the present paper does not approve of the books now used for primary instruction in Bengal, because of their queer language, but that is a detail quite irrelevant to the present issue.

Quite of a piece with this illiogicality is the dictum of the Commissioners that Mr. Gokhale's Bill being based on the Irish model is quite unsuited to India because India is not Ireland. Beginning on these lines it may be said that as the Irish are educated the Indians should be kept illiterate and ignorant. The Commissioners point out that Ireland is ten times richer than India, but then an Indian pathshala costs one tenth of the charge for the upkeep of an Irish school. Of course, these pathshalas will not be model institutions, but half a loaf is better than no bread.

The fact that in modern India, men should be found to oppose the spread of education, forgetful that their ancestors gave education a higher place than purity of blood, beauty, courage, etc., in estimating a man's worth, is proof of the depths to which we have sunk.

60. Referring to the support which the primary Education Bill of Mr. Gokhale is receiving in different towns and cities, the *Satya Sanatan Dharma* [Calcutta] of the 22nd June prays that the Government may make its foundation strong by acting up to the advice of such well-wishers of the country as Mr. Gokhale.

SATYA SANATAN
DHARMA,
June 22nd, 1911.

Ibid. 61. The *Bara Barsar Gazette* [Calcutta] of the 24th June is of opinion that the Education Bill of Mr. Gokhale deserves unqualified praise and support.

BARA BARAR
GAZETTE,
June 24th, 1911.

62. The *Mithila Mihir* [Darbhanga] of the 24th June considers the Marriage Bill of the Hon'ble Babu Bhupendranath Basu injurious to the interest of every one, be he a Hindu, a Parsee, a Musalman or a Jain. It would destroy the purity of caste specially of the Hindus. The *Bharat Dharma Mahamandal* has rightly entered a strong protest against the Bill and every community should in its opinion do the same.

MITHILA MIHIR,
June 24th, 1911.

IV.—NATIVE STATES.

63. The *Hitvarta* [Calcutta] of the 22nd June is very much aggrieved to hear that His Highness the Nawab of Tonk has recently ordered his Hindu subjects to pull down the upper stories of their houses and on their objecting His Highness ordered the dhobis, labourers etc., to boycott the Hindus as well as to see that the latter's cows are not allowed to graze in the former's fields and invites immediate attention of the Chief Commissioner of the Frontier Province to the same.

HITVARTA,
June 22nd, 1911.

64. The *Marwari* [Calcutta] of the 23rd June also reports the above complaint and requests the Chief Commissioner of the Frontier Province to give his immediate attention to it.

MARWARI,
June 23rd, 1911.

65. The *Bihar Bandhu* [Bankipur] of the 24th June also notices the strange order of the Nawab of Tonk, and hopes that the Nawab may be dealt with in the same way as the Begum of Bhopal who once wanted to demolish all the Hindu temples in her state but refrained from doing so on receiving a letter from the Maharaja of Gwalior (?) threatening demolition of all the masjids in his state should she pull down the Hindu temples.

BIHAR BANDHU,
June 24th, 1911.

66. The *Bharat Mitra* [Calcutta] of the 24th June also notices the above fact and giving a brief account of the state and the powers now invested in the Nawab hopes that the Government of the Frontier Province will immediately bring the Nawab to his senses.

BHARAT MITRA,
June 24th, 1911.

67. The *Sulabh Samachar* [Calcutta] of the 23rd June has an article entitled "A Noble Resolution," in which the Gaekwar is warmly praised for having introduced into his State legislation on the lines of the "Children's Act" in England, after having personally seen it working there during his recent European tour.

SULABH SAMACHAR,
June 23rd, 1911.

68. Referring to the honorary degree conferred upon the Maharaja of Bikanir by the Cambridge University, the *Basumati* [Calcutta] of the 24th June writes:—

BASUMATI,
June 24th, 1911.

Native Princes and their subjects. In the course of his speech on the occasion His Highness says that Rajputs care more for wielding the sword than for flourishing the pen on the tongue. Unfortunately, however, they do not get any opportunity now-a-days for the exercise of the military skill. All that they now do is to kill birds with English-made rifles. The Maharaja concludes his speech saying, "The cause of education and the welfare of our people are very close to our hearts." But, in fact, save and except the Maharajas of Baroda, Mysore and Travancore, one scarcely finds a single Native Prince who really takes any interest in the welfare of his subjects. Many of our Princes care more for Western luxuries and the champagne cup than for their

people. We hope, however, that the Maharaja of Bikanir will not forget to act up to his professions.

VI.—MISCELLANEOUS.

HINDI BHARAT,
June 16th, 1911.

69. The *Hindi Beharee* [Bankipore] of the 16th June reproduces the remarks of the *Bharat Mitra* on "India and Imperial Conference" already reported (*vide* page 732, paragraph 95 of the Weekly Report for the week ending the 17th June 1911.)

SAMAY,
June 18th, 1911.

70. Referring to the rumour that Sir Edward Baker will be shortly going home on account of his son's illness, the *Samay* [Calcutta] of the 18th June prays for the speedy recovery of Master Baker and for His Honour's return to Bengal.

SULABH SAMACHAR,
June 23rd, 1911.

71. The *Sulabh Samachar* [Calcutta] of the 23rd June writes:—

We hear that our popular Lieutenant-Governor Sir Edward Baker proceeding home. is proceeding home next month on account of the illness of his son. We pray to God that Sir Edward's son may speedily recover and that His Honour may come back and resume his office.

SAMAY,
June 23rd, 1911.

72. *Anent* the above the *Samay* [Calcutta] of the 23rd June says:—

Ibid. Sir Edward Baker has earned the gratitude of all Bengalis by his administrative ability. We pray to God for his son's speedy recovery.

NAYAK,
June 25th, 1911.

73. We hear, writes the *Nayak* [Calcutta] of the 25th June, that Sir Edward Baker will not return from the leave on which he is going out to England. He leaves India for good. Amen.

DAINIK CHANDRIKA,
June 26th, 1911.

74. The rumour, writes the *Dainik Chandrika* [Calcutta] of the 26th June, that Sir Edward Baker will not return to India on the expiry of the leave on which he is going home on account of his son's illness, has made us extremely sorry and we shall be glad if it proves false. We cannot imagine how terrible the situation would have been in Bengal, had not Sir Edward been at the helm of affairs during the evil days through which it has passed.

NAYAK,
June 27th, 1911.

75. We, writes the *Nayak* [Calcutta] of the 27th June, have all along been saying and shall always say that in India English education is responsible for the prevalence of unrest and anarchism. The Indian finds no means of satisfying the ambitions and aspirations which English education gives rise to in his mind and becomes discontented. We are glad to learn that Sir James Bourdillon too who was lately officiating Lieutenant-Governor of Bengal holds an exactly similar view about the pernicious effect of English education in India. We believe that every far-sighted and thoughtful man is bound to be of our opinion in the matter. It is, however, to be regretted that we have as yet failed to bring the matter home to those who have the power to introduce necessary reforms in the system of education obtaining in India and thus destroy the very root of anarchism here.

HINDUSTHAN,
June 23rd, 1911.

76. In connection with the Tinnevely and Mymensingh murders, the *Hindusthan* [Calcutta] of the 23rd June writes as follows:—

The recent anarchical outrages. Both official and non-official Englishmen now understand that the vast majority of Indians have no knowledge of or sympathy with anarchists. The *Englishman* newspaper has rightly said:

"To-day all the elements of Indian society have rallied to the side of the Government and the recruits the extremists can make are few and only to be obtained at a great risk."

Although the anarchists are few in number they are always in search of opportunities for carrying out their fiendish conspiracies. They are, moreover, particularly careful to make their existence felt on the eve of every great occasion of public festivity and rejoicing. While all India is looking forward to the time when Their Majesties the King-Emperor and the Queen-Empress

will come to this country, anarchism has spread consternation around by means of two diabolical murders. The object of the anarchists is to make unrest permanent in the country, so that Government may be obliged to inaugurate severely repressive measures and thus indirectly help to swell their number. These foolish miscreants fail to realise that no country can benefit by murder and other crimes, for it is not the will of God that sinners should flourish. Peace brought about by generous and enlightened administration by Englishmen is the only thing that can make India prosperous. Whoever, therefore, stands against peace is an enemy of the country. Such men must be hunted out, by all possible means and crushed. Any punishment that may be meted out to them will have the hearty support of all Indians.

77. *Anent the Mymensingh outrage, the Muhammadi [Calcutta] of the 23rd June* says that unless the leaders of the Hindu community succeed in checking the growth of this

MUHAMMADI,
June 23rd, 1911.

The Mymensingh outrage poison tree of anarchism, the enormous injury which young Hindu revolutionaries are doing to the country will never be repaired, and the entire population will be visited with the consequences of their (the revolutionaries' diabolical crimes. It is a pity that neither society nor law, as they at present stand, can do anything to adequately punish these reckless young men and to root out anarchism from the land.

78. Referring to the assassination of Mr. Ashe, the *Muhammadi [Calcutta]* of the 23rd June writes:—

MUHAMMADI,
June 23rd, 1911.

The Tinnevely outrage. Though it is no longer a very strange thing for revolutionary Hindu youths to commit such cowardly and inhuman acts yet the news of Mr. Ashe's assassination will shock every loyal and patriotic Indian. The punishment for grave sins like this diabolical murder will be visited upon the people of India. It is a great pity that this foul deed has been committed just when the whole country is rejoicing at His Majesty's Coronation. Sins like this will destroy all our hopes and aspirations.

79. *The Sulabh Samachar [Calcutta]* of the 23rd June writes:—

SULABH SAMACHAR,
June 23rd, 1911.

Ibid. The cruel murder of the Collector of Tinnevely is a most horrible incident of the like of which we had hoped to have seen the last. We are astounded to hear it. Will not God guide these misguided youths into the proper path? They cannot understand what harm they are doing to the country. Do not their hearts palpitate with fear when, sons of Hindus and of Brahmans as they are, they dye their hands in human blood? Incidents like these would never have occurred if these perverted and arrogant men could realise the nature of the stigma they are putting on the stainless face of India by these demoniac deeds of theirs. O God! when will they see the error of their ways?

80. *The Sulabh Samachar [Calcutta]* of the 23rd June writes:—

SULABH SAMACHAR,
June 23rd, 1911.

Ibid. The question now arises as to whether our duty at this juncture ends merely with a few expressions of grief. Wrong-headedness like this is most unjustifiable for a British subject. For Government has lately shown its mercy to the accused in the Khulna Gang case, its judges have upheld its reputation for strict justice, the Viceroy has lately given practical proof of his sympathy with students; important political rights have also been conferred on the people. Indeed its worst enemy cannot deny that Government has not shown the greatest forbearance and kindness.

But all to no purpose, as these murders show. There are many, of course, who will raise a howl if even, after all this, Government resorts to drastic measures to put down these conspirators. Do they then really want Government to sit quiet and see its innocent officers murdered by devilish assassins? Are we also to sit quiet at this crisis? Of course, everybody knows that these conspirators are very few in number, but none the less is it necessary that they should be put down. It is not enough that the loyal majority should reprobate these crimes and feel ashamed thereof. Repressive measures by Government will inevitably lead to some harassment of innocent men. So it is necessary before Government is driven to that extreme for the public to make a united effort to uproot these cruel crimes. Let such an effort be now made by all means. With a vigorous and whole-hearted public

effort in this direction, the lingering sparks of fire are certain to be extinguished. Else dire days are in store for India which the mind shudders to think of.

HITVARTA,
June 22nd, 1911.

81. The *Hitvarta* [Calcutta] of the 22nd June remarks that without a single exception the hearts of all the well-wishers

Mr. Ashe's murder.

of the country will be affected with pain and hatred at the sad tidings of the secret murders of Mr. Ashe, Collector of Tinnevely, and Rajkumar Ray, Sub-Inspector of Police, Mymensingh, and is at a loss to understand how such murders are considered by these wrong-headed youths as beneficial to the country.

BANKURA DARPAN,
June 23rd, 1911.

82. The *Bankura Darpan* [Bankura] of the 23rd June says that the perpetration of two diabolical murders by anarchists on the eve of the King-Emperor's Coronation has

The recent anarchical outrages.

cast a gloom and created a consternation all over India. The anarchists are the greatest enemies of their countrymen. People want peace, while they want unrest. Their idea and sentiments are altogether different from those of the vast majority of the Indian people, and by their heinous crimes, they sully the fair name of loyal India. Their extermination has become absolutely necessary for the good of the country.

SANJIVANI,
June 22nd, 1911.

83. The *Sanjivani* [Calcutta] of the 22nd June writes:—The object of

The Tinnevely and Mymensingh murders.

the murder of Mr. Ashe at Tinnevely and that of Babu Rajkumar Ray at Mymensingh is not yet known. No one knows whether these are the doings of anarchists or acts of private revenge. They have all the same had a depressing effect on the public. It is a pity that two public officers should be murdered just at the time when signs of returning peace and a conciliatory policy on the part of Government and the approaching visit of the Sovereign were raising hopes in the minds of the Indians. Our opponents have already begun to denounce the lenient policy of Government, and it fills us with misgivings to think what effect this denunciation will have on Lord Hardinge and Lord Crewe. It has been observed for the last few years that a mishap of this kind occurs just at the moment when the authorities are found willing to do some good to the Indians. This is a mystery which we have not been able to solve.

We hope that politics has nothing to do with these murders, and that the authorities will not abandon their noble resolve in deference to the hostile criticism of our opponents.

There can be no greater enemies to the country than those who, whether from political motives or from motives of private revenge, have dyed the soil of their motherland with human blood at this moment.

SAMAY,
June 23rd, 1911.

84. The *Samay* [Calcutta] of the 23rd June characterises the Mymensingh and Tinnevely outrages as detestable and

The recent anarchical outrages.

diabolical murders which have shocked the people of the country. Secret assassination by anarchists is a new thing in India and an imitation of European vice. Secret assassins are the most heinous criminals possible and a curse to the country they live in. Government should spare no means to exterminate their race. It is hoped that the authorities will make adequate provision for the maintenance of the families of the two unfortunate victims of anarchism at Mymensingh and Tinnevely.

BASUMATI,
June 24th, 1911.

85. The *Basumati* [Calcutta] of the 24th June is shocked at the atrocious outrage in Tinnevely and writes:—

The Tinnevely outrage.

The incident has cast a gloom all over India, and everybody is expressing his strongest condemnation of the dastardly deed. May God give consolation to Mr. Ashe's bereaved wife and his little children. The assassin has escaped the law by committing suicide, and no information as to the motive of the deed nor any details regarding it have yet reached us. But some Anglo-Indian papers are already in hysterics over the incident and are trying to give it a political colour. The *Pioneer* would describe it as the result of a fiery pamphlet secretly published in Madras, while others would connect it with a widespread conspiracy. This, we should think, is hardly just. Sporadic incidents like this may happen in this vast country, but they cannot certainly be said to be the result of an elaborate conspiracy. The country is now steadily regaining its usual peaceful state, and no one can

possibly say that the fire of anarchism is burning in it still, unless he has unimpeachable proofs for his assertion.

86. Expressing regret at the recent murders in Bengal and Madras the *Bihar Bandhu* [Bankipur] of the 24th June says that the people should co-operate with the Govern-

Recent murders.

ment in preventing such heinous outrages.

87. Referring to the murder of Mr. Ashe at Tinnevelly and that of an Indian Criminal Investigation Department officer at Mymensingh, the *Bangavasi* [Calcutta] of the 24th June regrets that a handle should thereby

The Tinnevelly and Mymensingh murders.

be given to those who take advantage of such incidents to charge the entire Indian population with sedition. The identity of the Mymensingh murderer is not known. But the Tinnevelly murderer is a Brahmin, who has added the sin of suicide to that of murder. Who shall say what hell awaits this degenerate Brahmin? The writer wonders whence this Brahmin youth imbibed these murderous propensities, for low as Hindu society has fallen it yet looks upon murder with horror.

88. The *Bharat Mitra* [Calcutta] of the 24th June says that the Indians are always averse to murders by nature, but in the present cases they have been much more grieved

Ibid.

owing to the fact that the crime has been committed at a time when universal rejoicings were taking place throughout the country on account of the King's Coronation.

89. The *Dainik Chandrika* [Calcutta] of the 24th June remarks that whenever the authorities have contemplated any measure for the public good the anarchists have

Fresh anarchist outrages.

thought fit to thwart it by some fresh outrage. Everybody was hoping for some boon from the royal visit and that is why there are the murders at Tinnevelly and Mymensingh. The wane of nihilism dates from the time of the perception of its mischievous character by the Russian people. Now that the Indians have come to thoroughly realise the baneful character of anarchism its downfall is certain at no distant date.

90. The *Nayak* [Calcutta] of the 24th June understands that the outrages at Tinnevelly and Mymensingh formed the topics of discussion in the Imperial Executive

The recent outrages.

Council some days ago. The paper does not know whether any change in the administrative policy is in contemplation, but it would ask His Excellency the Viceroy to see things for himself instead of depending on others. The real culprits in such cases are not always caught. The assassination at Mymensingh took place just in front of a police station, but the assassins were not arrested then and there. Let the Viceroy call for an explanation of the affair and many a truth which is now hidden under the surface will come out.

91. The *Hitavadi* [Calcutta] of the 23rd June expresses its deep abhorrence of the dastardly murder of Mr. Ashe.

The murder of Mr. Ashe.

This anarchism, which is a product of European materialism, has taken root in this country also, and there is no knowing how long this pest, baneful alike to rulers and the ruled, will trouble the land. Want of religious education and inability to gratify carnal appetites are the causes of this frightful evil.

An attempt is being made by the anti-Indian journals, though not so boldly as before, to give a political significance to this murder. But such an attempt is mischievous in that it has the effect of estranging the rulers and the ruled from one another. It is to be hoped that Lord Hardings will not be swayed by the writings of these papers.

92. The murder of Mr. Ashe, Collector of Tinnevelly, has given a rude shock to *Mithila Mihir* [Darbhanga] of the 24th

Ibid.

June as it had thought that the days of anarchical crime were now gone. The murder, it says, has caused great pain to the people.

93. The *Nayak* [Calcutta] of the 24th June writes:—

"Loyalty and the power of the people."

Quite a wave of loyalty will pass throughout the length and breadth of India on the occasion of the Coronation of His Majesty the King-Emperor,

DEKAR BAYDEV,
June 24th, 1911.

BANGAVASI,
June 24th, 1911.

BHARAT MITRA,
June 24th, 1911.

DAINIK CHANDRIKA,
June 24th, 1911.

NAYAK,
June 24th, 1911.

HITAVADI,
June 23rd, 1911.

MITHILA MIHIR,
June 24th, 1911.

NAYAK,
June 24th, 1911.

and the enthusiasm will not abate till some time after the Delhi Durbar. This is all very well, no doubt; but we, and in fact many a right-thinking man besides, fail to reconcile the two conflicting circumstances—the present outburst of loyalty and the propaganda of anarchism. We are inclined to think that they are both unreal things, that this expression of loyalty is as much a mere stage-play as are the assassinations and outrages. If this widespread loyalty to the English were sincere anarchism would long have been a thing of the past; while if the cult of anarchism were a real thing outrages and assassinations would have been far more frequent and the propaganda would have been carried on with more publicity.

This spirit of anarchism is but an imitation of what they have in the West. The Westerners have their anarchists and Nihilists, and why should we be without them, since we too have received Western education? Your political agitation, your congress and conferences, your Moderates and Extremists, your writings in the press and your speeches on the platform, are all but actings on the stage. Some take to patriotism as a trade, and others follow them. Some commit assassinations or become anarchists and others imitate them. But neither your patriot nor your anarchism is moved in his acts by any sympathy for the distress of his country. Those that go by the name of leaders in our country are professional patriots, most of them. At one time Surendra Nath gave up his post of Honorary Magistrate, asked everybody to have nothing to do with the Government, and disdained to accept any Government aid for his Ripon College. But what has he come to now? Narendra Nath was one of the men who introduced the Boycott; and what is he now? Aswini Kumar had at one time undisputed authority over the people of Barisal, but what have he and his Brajamohan College come to? Those zamindars who at one time went into ecstasies over the *Swadeshi*—what are they doing now? The currents of our political agitation and our *Swadeshi* which at one time flowed with so much vigour have now united with the river of loyalty. Does not all this incline one to think that the loyalty of our educated community is of as much worth as their political agitation? Does not all this lead one to say that our Babus have not turned patriots out of sympathy for the distress of their countrymen, and that the present outburst of loyalty is not based on any sincere desire for the good of their rulers. If our political agitation were sincere such a change would not have come upon our Surendra, Narendra, Aswini and Ambika Charan. If our loyalty were sincere anarchism would not have lasted in this country for a moment.

As we have said above, both anarchism and the propaganda of assassination are the results of imitation. Why should the man, who really wants to do good to his country, commit murders and robberies? No nation is conquered by a foreign nation unless the social organisation of the former becomes disintegrated and thus loses its strength. And this strength when once lost can never be regained except by charity, kindness and self-sacrifice. People get into police service for the sake of their bread, and then they become arrogant. To assassinate such men shows an utter lack of the feelings of generosity and forgiveness, and a sheer ignorance of the real remedies for the miseries of the country. The cult of anarchism in this country is as much wanting in substance as are political agitation, patriotism and loyalty. But since the spread of revolutionary cult is being accompanied by murder and bloodshed and is begetting sin, our rulers feel some concern at it. We would, however, boldly say that this propaganda of anarchism will neither shake the foundations of the nation, nor help the power of the people to be developed. It is a sort of tumour on the social body, and is sure to be removed by a surgical operation.

Those of our countrymen who are now earning fame by selling loyalty in retail and indulging in honeyed but insincere words, would find a better employment for their energies in trying to root out anarchism from the country. Or else these professions of loyalty will do no good to the country, though they may help them in gaining the titles of Raja Bahadur and Rai Bahadur. The present situation of the country makes it absolutely necessary that both the rulers and the ruled should act with prudence and caution, or else both sides will have to suffer.

94. The *Satya Sanatan Dharma* [Calcutta] of the 22nd June reports that the Arya Samajists held a meeting on the 22nd June in which they prayed for the long life of His Majesty the King, Emperor.

Coronation day and Calcutta Arya Samajists.

SATYA SANATAN
DHARMA,
June 22nd, 1911.

95. To-day, writes the *Nayak* [Calcutta] of the 22nd June, His Majesty George V will be crowned King of the British Dominions in Westminster Church according to

The Corporation.

Protestant rites. Prayers will rise to the throne of the Almighty from every Christian church, every Hindu shrine, and every Musalman mosque, for the welfare and prosperity of Their Majesties. The King of the sovereign people who have given us religious freedom, freedom to control our own society, peace, safety of life and property, and facilities to acquire education and wealth may he live long in health and glory. Britain has granted us an ideal system of Government. The woes we suffer, the miseries we endure are all of our own making. We try to be equal to the ruling race in wealth and grandeur, and hence bring sorrows on ourselves. The present system of Government in India is not at all to blame for this. On this day of the Coronation of King George V, we must admit that India had never in the past known a better system of Government than at present. British rule has taught us to consider all India as our Motherland, made us acquainted with the knowledge and wisdom of the world, and granted us the inestimable boon of freedom of speech. But we have failed to turn all this to our benefit; we have lost our heads and sold gold for glittering tin. We have overstepped the bounds of our society and religion; we are doing all that we ought not to do and are suffering from its consequences. In our pain, however, we sometimes blame our rulers for our misery. This merely bespeaks our ignorance, our bewilderment. May the rule of the British sovereign be permanent in India. May merciful God bless the English people and their King who are instruments in His Almighty hand for the establishment of good government in India. Bless them, bless them, bless them, O God!

96. The *Sanjivani* [Calcutta] of the 22nd June has an article headed

The Coronation.

"Coronation" in which it gives a short biography of the King-Emperor and prays to God that he may endow the King and Queen with every kingly and queenly virtue, make them attend to the welfare of the countless millions of the extensive British Empire and make these subjects attached to their sovereign and his consort.

97. The *Nayak* [Calcutta] of the 22nd June publishes a poem under the heading "Coronation song" in which the

"Coronation song."

writer invokes Mother Bengal to bless King George V on the occasion of His Majesty's Coronation. Although a few wicked boys have temporarily cast gloom around, it will soon disappear and the King's mercy will soon be felt in the country. Forget, therefore, O Mother Bengal, all sorrows and distress and look at the King in his Royal robe with the eyes of seven crores of Bengalis.

The poem is an imitation of Mr. D. L. Roy's well-known song, "My country."

98. Expressing its feelings of joy and loyalty on the occasion of the

"The Coronation and India."

Coronation of His Majesty in England and dwelling on the sincere and unswerving loyalty of the Hindus to the sovereign, the *Marwari* [Calcutta] of the 23rd June concludes its article under the head-line noted in the margin with the following remarks:—

Loyalty is included in our religion, it is a part of our nature; but we are particularly grateful to the present British rule. We are well protected under the British flag; we have no anxiety for the safety of our lives and property. Under the English rule we possess the freedom of giving expression to our grievances and to observe our religion; we have full liberty in matters religious and social. By giving us education the English have brought us from darkness into light and shown us the path of progress. It is through this education that we have come to know our own country. The Government has given us some political rights as well and will gradually give more according to our deserts. These are the reasons why we highly admire the British Government. We pray to God for the permanency of this rule and the long and prosperous reign of Their Majesties the Emperor and his Consort.

NAYAK,
June 22nd, 1911.

SANJIVANI,
June 22nd, 1911.

NAYAK,
June 22nd, 1911.

MARWARI,
June 23rd, 1911.

HITAVARTI,
June 23rd, 1911.

99. The *Hitavadi* [Calcutta] of the 23rd June writes as follows with reference to the Coronation day :—

The Coronation.

Come three hundred millions of the men and women of India, let us forget all pain and sorrow on this auspicious day and bowing down our million heads make offerings of our hearts' love and reverence at the feet of the sovereign and pray for the well-being of the Empire and the prosperity and victory of the Emperor and address him as follows :—

"O Emperor, may sovereign glory ever attend you, may the matchless wealth, prowess and beauty of the British Empire be vested in you and spread your glory and victory abroad, may the people be gratified with your kindness, may they, in virtue of your kingly justice and righteousness, be immune from danger and disease, may the kingly virtues in which you have been initiated be steadfast as the polar star and resplendent as the sun, and under the shadow of your throne may the four hundred millions of men and women enjoy peace and happiness. May the stream of sympathy that you, as Prince of Wales, recommended to be set flowing, flow in a thousand channels. May the javelin fixed in the hearts of your Indian subjects be plucked out by your kindness, forbearance and prowess. May we, under the shadow of your banner, erect a shrine to the motherland and serve the country and the people and make the skies ring with peans in praise of British justice.

We are a decrepit and down-fallen race, burdened with iniquities; we are followers of a civilisation that teaches renunciation. We know no pride, no sedition. We now only want to live, to become men, to become strong with a new strength propped up by your manly arm and in virtue of the revivifying formula of the British nation. Give us peace, happiness, strength, knowledge, wealth and prosperity and bid us be of good cheer. Grant us with a free hand the blessings of that presiding genius of the British Empire, under the lustre of whose crown, the wealth, prowess, arts, industries, manliness, knowledge, achievements, literature and righteousness of the British nation have bloomed forth in extraordinary beauty and fragrance. May we be blessed, may you be blessed and may the British nation be blessed. Cheered by this hope we are alive though lying on the cremation ground, though hearing the call of death we are still seeking for the life-giving nectar. See, O our lord and protector, that this prayer of the Indians does not prove a vain one.

HITAVARTI,
June 22nd, 1911.

100. As a preface to its leader on the Coronation of the King the *Hitavarta* [Calcutta] of the 22nd June quotes a suitable *sloka* meaning the King is a source of

The King's Coronation.

maintenance like rains, nay, more, for that maintenance can be had without rains but not without the King and after invoking blessings on the Royal family quotes some *slokas* from Manu enumerating the duties, etc., of the King and the reasons why he is worshipped as a God by the Indians and concludes the articles with the prayer :—

O Emperor ! Kindly accept the present of the poor Indians and protect us for long. We have many enemies. Some of them are openly so and some hidden. Many appear under the garb of friendship. Kindly protect us from them.

SULABH SAMACHAR,
June 23rd, 1911.

101. The *Sulabh Samachar* [Calcutta] of the 23rd June writes :—

The Coronation.

The people of India await with eager longing the happy day when they will be able to feast their eyes on the person of the one undisputed Lord of India. His Majesty's visit next winter will inaugurate a new era of revived prosperity for India, the sympathetic and reassuring words in which His Majesty's speeches will be couched, will teach them that they are not mere neglected and unfortunate subjects, but that they form a part and parcel of the mighty Empire over which the sun never sets. Had they been a negligible quantity in the Empire, the Emperor would not have taken the trouble of visiting them in person and seeing things for himself.

These feelings of hope to which the Royal visit has given rise in the minds of the Indian people will constitute a firm foundation for the upbuilding of a great Indian nationality under the *aegis* of British rule; the influence and the knowledge which that great Indian nation will acquire on this basis will

go to make British rule in this country permanent and to restore uninterrupted peace and happiness and prosperity to this ancient land. The success with which the Coronation in London has passed off enables us to-day to offer up prayers at the feet of the Almighty for the coming of that auspicious moment when the foundations of the great Indian nationality of which we have spoken will be laid.

102. The *Hitavadi* [Calcutta] of the 23rd June offers the Emperor and Empress its heart-felt loyalty and wishes them a long life on the auspicious occasion of the Coronation. This devotion is natural seeing their great love for India as evinced by their determination to come to India at an immense cost of personal trouble.

HITAVADI,
June 23rd, 1911.

103. Writing on the Coronation of His Majesty the King-Emperor, the *Muhammadi* [Calcutta] of the 23rd June says addressing His Majesty:—

MUHAMMADI,
June 23rd, 1911.

The Musalmans are poor and have not means of proclaiming a sort of "political" loyalty to Your Majesty with the beat of drums or with costly illuminations. But they have in their hearts that priceless gem—sincere loyalty to the British Throne—and this they now respectfully offer to their sovereign. Poor as they are, they hope that Your Gracious Majesty will not refuse to accept their humble offering, whose sterling worth will outshine even the Koh-i-noor.

104. The *Bihar Bandhu* [Bankipore] of the 24th June heartily prays to God, on behalf of poor Indians, that the Emperor may be spared to reign with glory and happiness over his subjects for many a long year, fulfilling his royal duties and spreading the light of his fame all over the world.

BIHAR BANDHU,
June 24th, 1911.

105. Referring to the Coronation, the *Basumati* [Calcutta] of the 24th June writes:—

BASUMATI,
June 24th, 1911.

Ibid. On Thursday last His Majesty the King-Emperor formally took up the sovereignty of an Empire over which the sun never sets. Never since the day of the creation of the world has any ruler swayed an Empire as vast, as rich, and as mighty. Emperor George V is greater than even Asoka or the Great Akbar. The ancient throne of Hastinapur, the Peacock Throne of Delhi, and the throne of England are all graced by the touch of His Majesty's feet. May the Lord Almighty shower His blessings upon our beloved sovereign and his consort, and may His Majesty long rule over us and make the thirty crores of the people of this country happy and contented.

106. The *Hindī Bangavasi* [Calcutta] of the 26th June contains portraits of Their Majesties the King and the Queen with the following letter press;—

HINDI BANGAVASI,
June 26th, 1911.

"The soft and fascinating creeper of Thy Fame,
Oh King George, may ever wave and bloom in the world.
The nuptial happiness of Queen Mary may continue ever unabated;
Her love for her husband be like that between the moon and the ocean or the sun and the lotus."

In its remarks by way of preface to its description of the celebration of the Coronation in England, the paper exclaims with joy:—Come brethren, Let us raise our hands and pray with open hearts for the long life of Their Majesties and say with one voice. "Victory be to the Emperor."

107. In its leader on His Majesty's coronation the *Mithila Mihir* [Darbhanga] of the 24th June notices the universal demonstration of loyalty by the people of India showing as if the ceremony was held in their own neighbourhood.

MITHILA MIHIR,
June 24th, 1911.

The paper takes the opportunity to ask the rulers not to suspect the loyalty of the Indians for the doings of wrong-headed men whose number after all is very small.

HITAVADI,
June 23rd, 1911.

108. The *Hitavadi* [Calcutta] of the 23rd June says that Lord Lytton's Durbar of 1877 and Lord Curzon's Durbar of 1903, though marked by even more than Oriental splendour, were not memorable for any popular concession and were therefore forgotten almost as soon as they were over and regretted as occasions of needless waste of money. It is to be hoped that this mistake will be avoided on the occasion of the ensuing Durbar at Delhi. It would be a matter of deep regret if this first visit of the Sovereign to this country is not followed by the removal of popular grievances. The mere creation and conferring of empty titles will not satisfy the people.

HITAVADI,
June 23rd, 1911.

109. The *Hitavadi* [Calcutta] of the 23rd June hopes that the Emperor will grant the loyal prayer of the people of Madras that he may honour their Presidency with a visit to receive personally their address of welcome.

HITAVADI,
June 23rd, 1911.

110. The *Hitavadi* [Calcutta] of the 23rd June hopes that the proposal of the Bombay Municipality to give a fete to poor clerks and reduce municipal rates to commemorate the royal visit, will be carried into effect. What are other municipalities doing in the direction of entertaining the poor?

SANJIVANI,
June 22nd, 1911.

111. The *Sanjivani* [Calcutta] of the 22nd June does not approve of the submission of a memorial praying that kine may no longer be slaughtered for the food of European soldiers.

HITAVADI,
June 23rd, 1911.

112. With reference to the proposed memorial for the prevention of cow-slaughter, the *Hitavadi* [Calcutta] of the 23rd June expresses the opinion that adoption of measures for the improvement of the breed of cattle will be a more efficacious means of saving the bovine race than any provision for the importation of tinned beef for the use of the European soldiers.

SHIKHA,
June 22nd, 1911.

113. The *Shiksha* [Arrah] of the 22nd June says that as it is the duty of a ruler to make his subjects adhere firmly to their duties it is proper for the Government to make laws and regulations in order to keep the Hindus proceed aright on the path of their duty of protecting cows, if they have forgotten the duty or do not observe it.

Referring to the proposed Memorial to be submitted to His Majesty appealing for the protection of cows the paper remarks that having lived for thousands of years under foreign yoke the Indians have become so inactive that they do not like to do anything of their own accord and always depend on others. And they are right in doing so as the benign Government is always anxious and endeavours to improve our social, religious, political as well as sanitary condition.

The paper hopes that the Emperor will give favourable orders on the Memorial, which will give satisfaction to Muhammadans no less than the Hindus, for cows are a source of comfort to both.

HITAVADI,
June 23rd, 1911.

114. One subscribing himself "A loyal subject of West Bengal" writes to the *Hitavadi* [Calcutta] of the 23rd June and remarks, on the strength of the assurance of those who know the country and the people well, that the *Sulabh Samachar* will fail to fulfil the object with which it has been called into existence. It is doubtful whether even 3,000 copies of the paper are sold in addition to those which are subscribed for by Government, and whether even 25 paid subscribers have been secured. Neither the subjects treated of in the paper nor the jaw-breaking style in which they are couched are fitted to attract ordinary readers. The *Sulabh* secures the Rai Bahadar a net monthly profit of Rs. 2,000. If Government desired to teach loyalty to the people could it not bestow this sum on a really competent man instead of a decrepit man with an imperfect knowledge of Bengali? He is aided by some able men, but none of these men have any journalistic experience. Nor do the business arrangements of the *Sulabh* evince any capacity for practical management. Removal of local grievances with the money which is now spent on the *Sulabh* would have evoked more loyalty. Again, Lord Hardinge is now ruling the country in the sympathetic spirit enjoined by the King (then the Prince of Wales) in his

Guildhall speech, and this will render the preaching of loyalty by a subsidised paper superfluous.

115. Referring to a report published in the *Empire* regarding the abolition of subsidised newspapers, the *Basumati* [Calcutta] of the 24th June says:—

The subsidised newspapers.

There is no doubt that the Government has merely wasted some money over subsidised newspapers. We fail to understand what useful purpose can hired flatterers serve, especially to a great Government like ours. The *Empire* says that the Government has found that the unrest in the country cannot be put down by creating cases of sedition, and hence it has had recourse to subsidised papers. Far-seeing people, however, think that the better course for the Government would have been to try to win over the newspapers in the country, both English and vernacular.

BASUMATI,
June 24th, 1911.

116. The *Hitavadi* [Calcutta] of the 23rd June remarks that it is curious that the *Times* should accuse the High Court of weakness for its decisions in the Howrah and Khulna Gang Cases while the Indians are blessing it for its decisions in those cases.

The *Times* and the High Court.

HITAVADI,
June 23rd, 1911.

117. Why is it, writes the *Nayak* [Calcutta] of the 27th June, that English newspapers now and then raise the cry for repressive rule in India? The trenchant criticism which the *Times* has made of the conduct of the Calcutta High Court and the liberal policy of Lord Hardinge, the effort which Anglo-Indian newspapers like the *Englishman* and the *Pioneer* often make to agitate people's minds by exaggerated accounts of a widespread anarchism—what is gained by all this? The gain is the show of activity justifying the existence of the hired English and Anglo-Indian writers. In Bengal the bomb and sedition have been the making of many people—money by lakhs, *jagirs* and titles have fallen to the lot of many, and the Maharajadhiraja Bahadur of Burdwan has acquired the reputation of being a hero. Even death in these sensational times is turned into a source of profit. It is the interest of many people to keep up the commotion which has, by giving rise to the Alipore Bomb Case, the Howrah Gang Case, the Dacca Conspiracy Case and *swadeshi* dacoity cases, lined the coffers of even briefless barristers with gold and been the cause of such prosperity to the detective police. Sensation-mongering is the business of the class of writers who conduct the *Times*. The line of work which Lord Hardinge and Sir Lawrence Jenkins are following is detrimental to their interest. They do not care for the interest of the Empire. Their only object is to serve their own interest at the cost of others. Any Indian newspaper writing in the fashion in which the *Times* has written about the Calcutta High Court would surely have been punished. Reuter's Agency is perhaps incapable of understanding what harm it has done by publishing in India the *Times'* strictures on the conduct of the Calcutta High Court. British rule in India is based on even handed dispensation of justice under the guidance of High Courts. If these High Courts are abused and maligned by the English themselves, nothing remains in India for them to be proud of. The writer in the *Times* had not the time to consider all this. Fortunately for ourselves and the English people Lord Hardinge is now the Viceroy of India and Sir Lawrence Jenkins the Chief Justice of Bengal. Fie! fie! *Times*! Why are you showing such meanness and stupidity solely for the sake of pecuniary gain?

NAYAK,
June 27th, 1911.

118. The *Sulabh Samachar* [Calcutta] of the 23rd June writes:—

Rumours about the Partition.

Rumours about the Partition are on the increase, and the Government is silent about them.

It is stated for instance that there will be no separate budgets for the two Bengals next year, but that the income and the expenditure of both the provinces will be shown in the same budget. It is also said that Assam and the Chittagong Division are to constitute a North-Eastern Frontier Province and the remaining Divisions of Eastern Bengal are to be reunited with Bengal to form a Governorship, with Sir John Hewett as Governor. The capital of the North-Eastern Frontier Province is assigned by different people to different places such as Dacca, Chittagong and Shillong.

SULABH SAMACHAR,
June 23rd, 1911.

NAYAK,
June 22nd, 1911.

119. The *Nayak* [Calcutta] of the 22nd June asks if the Earldom that has been conferred on Lord Curzon is the reward for his having partitioned Bengal, abused all Indians, and created the unrest which has culminated in violent anarchism throughout India. His Lordship's father, Lord Scarsdale, is still living, but the son now enjoys a higher dignity than the father.

SAMAY,
June 23rd, 1911.

120. The *Samay* [Calcutta] of the 23rd June says that the British Government has honoured a truly deserving person by conferring the title of K. C. S. I. on Mr. K. G. Gupta.

SULABH SAMACHAR,
June 23rd, 1911.

121. The *Sulabh Samachar* [Calcutta] of the 23rd June writes :—
The conferring of the well-merited distinction of a K. C. S. I. on Mr. K. G. Gupta has given universal satisfaction here. May he live long and achieve greater honours.

BASUMATI,
June 24th, 1911.

122. The *Basumati* [Calcutta] of the 24th June is very pleased to hear that Mr. Mukerjee of Rawalpindi and Mr. Inayet Ulla Khan of Amritsar have obtained brilliant distinctions in the Cambridge University, and suggests that they should be appointed in the higher grades of the Education Service.

NAYAK,
June 25th, 1911.

123. The case of the 10th Jats, writes the *Nayak* [Calcutta] of the 25th June, has attracted public notice in England, for Colonel Pressy was dismissed in connection with it. We think that because Colonel Pressy is innocent, the 10th Jats Regiment is innocent and the soldiers who have been dismissed are also innocent that the Government has withdrawn the case in this connection. On what evidence did the detective police officers proceed who reported against the 10th Jats and the Aryya Samaj? Will they not be asked to submit an explanation in connection with the matter? We have already said that it is not possible for a frightened and demoralised police to find out the truth. It was for this reason that the Howrah Gang case failed. A structure of lies built on a meagre foundation of fact is sure to tumble down. If Lord Hardinge institutes an enquiry into the Howrah Gang Case, he will come to know how white has been made to look black during the last five years.

NAYAK,
June 25th, 1911.

124. The *Nayak* [Calcutta] of the 25th June expresses great satisfaction at the rumour that Mr. Kenrick, Advocate-General of Bengal, will be promoted to a higher post and Mr. S. P. Sinha will again become Advocate-General.

DAINIK CHANDRIKA,
June 26th, 1911.

125. The *Dainik Chandrika* [Calcutta] of the 26th June expresses satisfaction at the rumour that Mr. Kenrick, Advocate-General, Bengal, will be promoted to a higher post, and Mr. S. P. Sinha will again become Advocate-General in his place.

NAYAK,
June 26th, 1911.

126. The *Nayak* [Calcutta] of the 25th June writes as follows :—
The Indian members of an Executive Council and official secrets. Four Indians have become members of the Executive Councils of the Government of India and three Provincial Governments. There is nothing to be inordinately elated at in this. In Bengal, however, the heat of the Bengali councillor—a very small person in comparison with the real rulers of the country—is becoming unbearable to us. Government's secrets are leaking out, and those amongst us who are rich and frequently visit this councillor are creating all sorts of worthless stories which are in many cases defamatory and scandalous. If the authorities desire we can make the matter clear to them. We do not know what is happening in other provinces, but in Bengal we think that the Bengali councillor ought not to be acquainted with official secrets beyond his own department. The attention of Lord Hardinge is drawn to the matter.

SANJIVANI,
June 22nd, 1911.

127. The *Sanjivani* [Calcutta] of the 22nd June says that the *Times* accuses the Calcutta High Court of weakness? But is it weakness to acquit the innocent from considerations of truth and justice? The London paper also finds in that Court's strong criticism of the false evidence adduced by the police an evidence of its hostility to the latter. The Government's

present conciliatory policy is also distasteful to it. But the *Times* should know that the dominion of Christ is more extensive than that of Napoleon or Alexander.

128. The *Muhammadi* [Calcutta] of the 23rd June has the following:—

Musalmans boycotted by Hindus. We hear that the Hindus of Sabalsinhapur in the Hooghly district have, at the instigation of some anti-Musalman Pandits, boycotted the local Musalmans. Most of the Hindus in this village are tenants of Musalman zamindars, and there must be some power, moving from behind, which makes these Hindus bold enough to defy the Musalmans in their own stronghold. The other day a son of Lal Chand Saheb, a highly respectable shoe-dealer of Calcutta, made some purchases at the village hat and asked some Hindu coolies to carry the things to his house. But this they flatly refused to do saying that they would not serve Musalmans any more. We have not yet been able to find out the persons who are responsible for this state of things, but we would ask our Musalman brethren of Sabalsinhapur to forget their petty quarrels and be united. If the Hindus have boycotted the Musalmans let the Musalmans also boycott them and have their own barbers, confectioners, milkmen, grocers, etc. In this way they will not only be able to defy their enemies but keep their money among their co-religionists.

129. The *Sanjivani* [Calcutta] of the 22nd June says that a corre-

A separate High Court at Dacca. spondent of a Dacca newspaper has expressed his surprise at the opposition of the Dacca bar to the establishment of a separate High Court at Dacca, seeing that that would be to the pecuniary advantage of the members of that bar and make litigation less expensive for suitors. The correspondent seems to be unaware that there is such a thing as unselfish regard to the public interest. Then, as regards reduction of the cost of litigation, Calcutta is nearer than Dacca to almost all parts of East Bengal and Assam, and journey to Calcutta is therefore less expensive than journey to Dacca. Again, there will never be at Dacca barristers of the same eminence as in Calcutta and to import barristers from the latter place would involve considerable expense.

130. Referring to some objectionable remarks made by one Khaja

Objectionable remarks against the Rajputs. Kamaluddin regarding the origin of the Rajputs in India in a meeting of the "Anjuman-i-Hidayati Islam" of Agra and appearing in the "Agra Mosafir," the *Satya Sanatan Dharma* [Calcutta] of the 22nd June draws the attention of the Government to it and asks if the Government will call on the said Khaja to submit an explanation for his conduct.

131. The *Satya Sanatan Dharma* [Calcutta] of the 22nd June highly

Sikh temple in London. approves the proposal of erecting a temple of their guru in London by the Sikhs and says that the idea of preaching religion in a country like England, where the peoples are all irreligious, is a good one.

132. The *Nayak* [Calcutta] of the 24th June says that if a commission

A Bakr-Id riots commission. is appointed to enquire into the last Bakr-Id riots in Calcutta, the enquiry should be held in public. Just after the occurrence of the riots a number of respectable citizens wrote out a statement on oath and in the presence of lawyers. This statement was procured by Babu Ramkumar Goenka and some other respectable men of Barabazar. Babu Krishna Kumar Mitra and many other Bengalis have seen it. Why has not this statement been as yet submitted to Lord Hardinge? However that may be, it should by all means be produced before the commission, if one is really appointed.

133. The *Basumati* [Calcutta] of the 24th June understands that Dr.

A book on village sanitation. Kamakhya Charan Banerjee of Munshiganj has made a representation to His Honour the Lieutenant-Governor of Bengal, praying that his book named "Gramya Swasthya" (village sanitation) be bought by the Government and distributed gratis among the mufassil public. The *Basumati* does not mind if Dr. Kamakhya Charan makes money and buys Government papers by the ream, but what it fails utterly to make out is the earthly use that will be served by distributing a book on village sanitation among a people who seldom get a full meal or a

MUHAMMADI,
June 23rd, 1911.

SANJIVANI,
June 22nd, 1911.

SATYA SANATAN
DHARMA,
June 22nd, 1911.

SATYA SANATAN
DHARMA,
June 22nd, 1911.

NAYAK,
June 24th, 1911.

BASUMATI,
June 24th, 1911.

drink of pure water, who have to breathe air made foul by poisonous gases, and who die by the thousand of cholera and malaria. To give such men a book on sanitation, says the paper, is nothing but a cruel mockery.

URIA PAPERS.

UTKALDIPIKA,
June 17th, 1911.

134. Referring to the police prosecution under section 290, Indian Penal Code, of Bhagaban Sahu, Kusai Sahu and two others of Khamagar, a village in the suburb of Cuttack town and outside the limits of the Cuttack Municipality, for conducting a marriage procession with beat of drums and to their subsequent discharge by the trying Magistrate, for insufficiency of evidence, the *Utkaldipika* [Cuttack] of the 17th June thanks the trying Magistrate and observes that such unnecessary prosecutions reflect discredit on the Police. It is the desire of the benign Government that the police and the people should co-operate with one another, but it is a matter of great regret that the Government is not alive to the fact that no one can win co-operation and sympathy by doing acts wrongful and unpleasant.

UTKALDIPIKA,
June 19th, 1911.

135. The *Utkaldipika* [Cuttack] of the 17th June approves, on the whole, the revised rules for distribution of Government scholarships awardable by the Bengal Education Department. But the editor is of opinion that it would have been better if the amount of each scholarship were a little enhanced, in view of the present hard times of expensive living. The editor requests Government to increase the number of scholarships for female education which is in a very backward state, instead of reserving special scholarships for Muhammadans, who are now educationally not so backward as they were in days gone by.

SAMVAD VAHIKA,
June 18th, 1911.

136. Referring to the petition submitted by the widowed mother of Babu Charu Chandra Ghose, one of the accused in the Howrah Gang case, who breathed his last two days before the end of the trial, but who was declared innocent by the trying Judge, the *Samvad Vahika* [Balasore] of the 15th June finds occasion to observe as follows:—

"Here is an object lesson which shows to what length the police could proceed and what danger attend police methods. For the maltreatment of the police only he (Charu Chandra) had to lose his precious life. We hope that Sir Edward Baker would make an adequate provision for the support of his orphan boys and widowed mother, and that the case would open the eyes of the police."

GARJATBASINI,
June 10th, 1911.

137. The *Garjatbasini* [Talcher] of the 10th June gives an account of a large meeting held to commemorate the completion of the 10th year of the Raja of Talcher's rule in his State. The representatives of the people of Talcher presented at this meeting to the Chief an address breathing a spirit of profound loyalty to the Talcher *gaddi*. They acknowledge in this address that the Chief has won the hearts of his people through his single-minded devotion to their welfare by adhering to the salutary and beneficent system of administration, which was introduced into the State by the British Government during his minority and which, unlike that of the former Chiefs, was not selfish.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 1st July 1911.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 1st July 1911.

CONTENTS.

	Page.		Page.
List of native-owned English newspapers received and dealt with by the Bengal Special Department	271	(g)— <i>Railways and Communications, including Canals and Irrigation—</i>	
		Nil.	
I.—FOREIGN POLITICS.		(h)— <i>General—</i>	
Morocco and the European Powers ...	273	The Partition of Bengal ...	274
The Persian trouble ...	ib.	Ditto ...	275
		Ditto ...	ib.
II.—HOME ADMINISTRATION.		Provision for the mother of Charu Chandra Ghose...	ib.
(a)— <i>Police—</i>		The <i>Times</i> on the Indian situation ...	ib.
The Tinnevely outrage ...	273	The sugar industry ...	ib.
		The recent outrages in Madras and Eastern Bengal and Assam ...	276
		Ditto ditto ...	ib.
		English opinion on recent political cases ...	ib.
		Enforcement of the Arms Act ...	ib.
(b)— <i>Working of the Courts—</i>		III.—LEGISLATION.	
Mr. Egerton, Magistrate of Cuttack ...	273	Amendment of the Wild Birds and Game Protection Act ...	276
(c)— <i>Jails—</i>		Separate electorates ...	277
Juvenile offenders ...	274	Special representation for Muhammadans ...	ib.
(d)— <i>Education—</i>		IV.—NATIVE STATES.	
Free and compulsory primary education ...	274	Nil.	
Muhammadan education ...	ib.	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
(e)— <i>Local Self-Government and Municipal Administration—</i>		Nil.	
Union Panchayats in Bengal ...	274	VI.—MISCELLANEOUS.	
Removal of a temple ...	ib.	Coronation of Their Majesties ...	277
(f)— <i>Questions affecting the land—</i>		Press representatives at the forthcoming Durbar ...	ib.
Nil.		"Right" versus "Expedient" ...	ib.
		An independent Hindu Association ...	278
		Complicity of the Tika Sahib of Tehri in the attempted murder of a Forest Officer ...	ib.
		Deportation of the Tika Sahib of Tehri ...	ib.

REPORT (PART II)

NATIVE-OWNED FACTORIES IN INDIA

Work done during the year 1911

1. The following table shows the number of native-owned factories in India during the year 1911.

1911	1910	1909	1908	1907	1906	1905	1904	1903	1902	1901
275	275	275	275	275	275	275	275	275	275	275

2. The following table shows the number of native-owned factories in India during the year 1911.

1911	1910	1909	1908	1907	1906	1905	1904	1903	1902	1901
275	275	275	275	275	275	275	275	275	275	275

3. The following table shows the number of native-owned factories in India during the year 1911.

1911	1910	1909	1908	1907	1906	1905	1904	1903	1902	1901
275	275	275	275	275	275	275	275	275	275	275

4. The following table shows the number of native-owned factories in India during the year 1911.

**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 47, Brahmin	3,000
2	"Bihar Herald"	Patna	Weekly	Manmotho Nath Roy	600
3	"Biharee"	Bankipore	Do.	Siha Sankar Sahai, zamindar and pleader of criminal court, Patna.	700
4	"Bengalee"	Calcutta	Daily	Surendra Nath Banerji and Kali Nath Roy.	About 6,500
5	"Bihar"	Patna	Monthly	Rai Bahadur Gajadhar Parshad, Kayastha, pleader, age 62.	300
6	"Hindoo Patriot"	Calcutta	Daily	Prish Chandra Sarbadhikari, age 43, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	700
7	"Indian Echo"	Ditto	Weekly	Kunju Behary Bose, age 45, Kayastha...	600
8	"Indian Empire"	Ditto	Do.	Kesab Chandra Banerji, B.A., age 46, Brahmin.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 63, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Not known	500
11	"Kayastha Messenger"	Gaya	Do.	Bidyanand Moklar, of Mohalla Mura-pore, Kayastha, age 40 years.	500
12	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhamma-dans.	800
13	"Reis and Rayyet"	Do.	Do.	Jogesh Chandra Dutt, age 60 years, a Calcutta house-owner.	500
14	"Star of Utkal"	Cuttack	Do.	Kherode Chandra Roy Chaudhuri, Head Master of a Government College.	500
15	"Telegraph"	Calcutta	Do.	Surendra Nath Bose, B.A., age 39 years	2,000

LIST OF NATIVELY OWNED ENTERPRISES RECEIVED AND PAID WITH
BY THE HINDUSTANI DEPARTMENT

[As it stands in January 1911]

No.	Name of Enterprise	Where established	Capital	Value of assets and liabilities	Remarks
1	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
2	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
3	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
4	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
5	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
6	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
7	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
8	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
9	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
10	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
11	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
12	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
13	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
14	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
15	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
16	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
17	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
18	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
19	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907
20	"Savitri Bazar" (Savitri)	Calcutta	100	100	Established in 1907

I.—FOREIGN POLITICS.

716. In drawing attention to the fact that both France and Spain have now got troops in Morocco, the *Musalman* is of opinion that there is likely to be a rupture of diplomatic relations between these two Powers which may complicate the international situation and enable Germany to interpose with demands of her own. The article concludes:—"So Morocco is shortly going to be a bone of contention between three Powers. We do not know how the poor country will extricate itself from the grip of the contending parties. If the relations between the people and the Sultan continue to be unfriendly as they are at present, and if the Sovereign does not become the real power in the land, the prospect must be very gloomy, and there is every likelihood of this ancient Muhammadan country passing into the hands of one of the three European Powers—most probably the French. We shudder at the idea, but fate seems to be inimical."

717. The following is an extract from the *Musalman* on the present situation in Persia:—"It will be remembered that in October last Sir Edward Grey notified to the Persian Government that unless the trade routes in Southern Persia were made secure, Great Britain would organize a force of gendarmerie commanded by British officers of the Indian Army for the purpose of maintaining order. We protested at the time against such action being taken by the British Government. That would have amounted to an interference with the integrity and independence of Persia. We are glad that the Government at Teheran has acted in a manner that made it unnecessary for Great Britain to carry out its threat. We should not, we think, omit to mention here that the threat itself was quite uncalled for. It appeared from the Persian reply that the situation was not as bad as it was represented to be by interested parties. Moreover, the disorder was not at all due to any wilful neglect on the part of the Persian Government. Financial difficulties were standing in its way, and in spite of utmost efforts on its part it was unable properly to manage the affairs of the Administration. However, the difficulties seem to have gradually disappeared, and Persia is now in a far better condition than it was a few months ago."

MUSALMAN,
16th June 1911.

MUSALMAN,
16th June 1911.

II.—HOME ADMINISTRATION.

(a)—Police.

718. Commenting on the Tinnevely outrage, the *Bengalee* says that while it proves the truth of Lord Minto's statement that it will probably be long before anarchism will be completely extirpated from the country, it also proves to demonstration that assassins are a tribe by themselves and that their movements have no connection whatever with the movements and activities of the general community.

BENGALIE,
20th June 1911.

(b)—Working of the Courts.

719. The *Amrita Bazar Patrika* contains an editorial reviewing the official career of the present District Magistrate of Cuttack. The article recounts numerous doings of Mr. Egerton which have met with general disapproval. The Editor invites Mr. Egerton to refute the charges and adds that, if as is believed the statements are accurate, it behoves the Lieutenant-Governor in Council to institute an enquiry into the matter.

AMRITA BAZAR
PATRIKA,
27th June 1911.

(c)—Jails.

BENGALUR.
30th June 1911.

720. The *Bengalee* says it is indeed a matter for congratulation that some of the Local Governments are exhibiting a praiseworthy solicitude to prevent juvenile offenders convicted of minor offences being sent to jail, and hopes that the subordinate judiciary will co-operate with the executive Government in this matter and will treat juvenile offenders as they are treated in England. There is absolutely no question that imprisonment is a supremely unsuitable form of punishment for such offenders, and that imprisonment more often than not has an effect upon the offenders the reverse of salutary.

Juvenile offenders.

(d)—Education.

BENARES.
23rd June 1911.

721. The *Biharee* points out that the present unsatisfactory state of the finances of India and the gradual elimination of the opium revenue in the course of the next two or three years will render it impossible for Government to introduce free and compulsory primary education without the imposition of an education cess. In other countries, however, local bodies bear a part of the expenditure on primary education, and the Editor can see no reason why the same should not be the case in India.

Free and compulsory primary education.

INDIAN ECHO,
14th June 1911.

722. The *Indian Echo* refutes the allegation that the Partition has given an impulse to the cause of Muhammadan education, and points out that the movement is a pan-Islamic one. The Muhammadans in other parts of India, and indeed in other parts of the world, have been as profoundly influenced by this movement or rather by the causes which have brought this movement into evidence as the Muhammadans of Eastern Bengal.

Muhammadan education.

(e)—Local Self-Government and Municipal Administration.

INDIAN ECHO,
14th June 1911.

723. The Government of Bengal, says the *Indian Echo*, has now a new scheme before it, and the formation of union panchayats is contemplated, and has even in some places been already undertaken. With regard to the formation of these panchayats a code of instructions has been issued by the Government, which leaves no doubt in our mind that if the instructions are strictly carried out we should have the old village communities in our midst, though under a different name and probably based on sounder principles, before many months are out.

Union Panchayats in Bengal.

INDIAN MIRROR,
27th June 1911.

724. A correspondent to the *Indian Mirror* draws attention to a proposal to remove a temple in Linton Street, Ward No. 30, from its present site, owing to a recent and unnecessary municipal alignment.

Removal of a temple.

This temple is over hundred years old. Its removal will be considered a sacrilege in the eyes of the Hindu community.

(h)—General.

BENARES.
22nd June 1911.

725. In a leading article entitled "The Partition," the *Bengalee* writes:—"The most striking and significant circumstance about the Partition of Bengal is that it has drawn upon itself the united condemnation of India and Anglo-India. There is hardly an Englishman in this country who is not heard to condemn this ill-starred measure of Lord Curzon's as cordially as the average Indian. Not a single Anglo-Indian print of any status but has regretted this unnatural division of the Province. It has been an ill-wind that has blown neither Indians nor Anglo-Indians any good: it has driven the people to

The Partition of Bengal.

desperation, and has been productive of anything but good to Anglo-Indian interests."

726. The *Bengalee* writes :—"The Partition was a vindictive measure engendered by a feeling of hurt dignity, of wounded pride on the part of a Viceroy afflicted

The Partition of Bengal.

with very much more than a fair share of human vanity, who found his attempt to reverse the accepted tradition of British rule challenged and refuted and repudiated with the most uncompromising vigour and persistency by the educated community in Bengal. And unable to meet them in argument he broke up the Bengalis into two with the mace of bureaucratic authority, a weapon of offence against which he knew his opponents to be defenceless. But the policy he strove to found is now dead. The gospel of reaction he tried to preach now lies in the political lumber-room of the State. The Queen's Charter he sought to misinterpret has been reaffirmed. The people have once more been assured that an autonomous India is the ultimate object of British rule."

727. The *Bengalee* is of opinion that to appeal to the Bengali Hindu to accept the Partition as a settled fact is to invite him

Ibid.

to consent to an act of political suicide as an inexorable decree of fate. And with all his tradition of Oriental fatalism, this is precisely what he cannot do even at the earnest request of those who would concede to him that the Partition has been a great blunder or a great wrong, and then ask him in the next breath to acquiesce in it all the same since it is already a settled fact. He indeed draws a distinction between a doom from above and an enactment of the Indian Legislature, and believes the latter to be eminently amenable to repeal or revision if he can only remain sincere, strenuous and rational in his rejection of its claim to irrevocability. He is determined with the aid of the constitutional means at his disposal to adhere to his anti-Partition propaganda. He must do so or be blotted out in the struggle for existence. For the Partition in its present form points to only one conclusion as far as he is concerned, namely, his rapid and complete extinction as the political force in the land that brought him into being. By every right that is sacred Bengal belongs to the Bengali community.

728. The *Hindoo Patriot* hopes that Sir Edward Baker will find time before he goes on leave to make some provision for the widowed mother of the late Charu Chandra Ghose, accused in the Howrah gang case.

Provision for the mother of Charu Chandra Ghose.

729. Commenting on a letter to the *Times* which predicts the rise of a greater agitation in India than any yet seen—an agitation strictly constitutional and so demanding careful and sympathetic consideration—the *Bengalee*

The *Times* on the Indian situation.

writes :—"There is no reason why the activities of the anarchists, which the *Times* itself so rightly calls spasmodic, should deter either the Government from pursuing the policy of courageous statesmanship upon which they have embarked or the constitutional party—the party of self-government within the Empire—from pursuing their agitation on strictly constitutional lines—an agitation which England itself has taught us to pursue and which English education and the enlightened policy which England has been following in this country have made possible as well as inevitable. It was not unnatural that when anarchism first broke out the constitutional party, like the Government, should have felt a bewildering sensation and should have been at a loss immediately to decide what course it should follow. But time enough has elapsed since the first outbreak of anarchism for both the Government and the people to realize that anarchism is a disease which has to be extirpated in the somewhat slow process of time by the combined efforts of both the Government and the community, but that there is no reason why, pending the eradication of this evil, the normal activities of either the Government or the people should be suspended."

730. The *Hindoo Patriot* comments on the manner in which the sugar industry is fostered in Java. Far different is the state of India. Here no progress has been made.

The sugar industry.

On the contrary the acreage under sugar has gone down, and no improvement of any note has been effected in the methods of cultivation or manufacture. The intervention and assistance of Government are clearly required to improve this industry.

BENGAL, 24th June 1911.

BENGAL, 24th June 1911.

HINDOO PATRIOT, 24th June 1911.

BENGAL, 24th June 1911.

HINDOO PATRIOT, 24th June 1911.

INDIAN MIRROR,
21st June 1911.

731. In a leading article on the recent outrages in Madras and Eastern Bengal and Assam, the *Indian Mirror* writes:—

The recent outrages in Madras and Eastern Bengal and Assam. "It is a matter for the deepest regret that revolting crimes of anarchism should arise on the eve of the Coronation and of the visit of Their Majesties to India. The blood of every loyal and patriotic Indian must boil with indignation to think that the fair name of India should be sullied by the dark and diabolical deeds of anarchism. We say again, let the whole population rise to a man to strike this common enemy. . . . There must be action—stern and sure—and we would prefer that the people themselves should take the action called for by the circumstances. We should remember that desperate diseases require desperate remedies. We must not blame the authorities if they resort to such remedies in consequence of the apathy or incapacity of the people to deal with the situation; for, after all, the apostles of crime cannot be allowed to continue their dangerous propaganda any longer. The masses and the educated community are unwaveringly loyal. All they have to do is to assist the Government whole-heartedly in dealing with those dangerous pests of society who are poisoning the minds of the youth of the country and inciting them to lawlessness and crime. We say again, let all India rise to deal the death-blow to anarchism."

BENGALUR,
21st June 1911.

732. Commenting on the recent outrages in Madras and Eastern Bengal and Assam, the *Bengalee* writes:—"The tendency

Ibid. to go into hysterics over these mad crimes or to exaggerate their political significance is to be deprecated. So far nothing whatever is known about the motives of the assassins, and in one of the two cases the assassins are yet to be found out. That being so, while there is nothing to prevent men from condemning the crimes in the strongest terms, as we have condemned them—because no matter what may be the motives of the murderer, a murder is a murder—it is impossible at the present stage to go further. When the culprits have been found out, as we hope they will be, and the crimes have been brought home to them then, and not till then, will it be possible for journalists or others to discuss the nature of the crimes or the motives that led to them. At present it is permissible to us only to express the hope that while the most vigorous efforts should be put forth to find out the culprits, the outrages should in no way interfere with the pursuit of the policy upon which the Government has embarked."

BENGALUR,
21st June 1911.

733. The *Bengalee* writes:—"The reappearance of anarchical crimes.

English opinion on recent political cases.

in Bengal and Madras has afforded the *Times* the opportunity of ventilating its well-known views upon Indian questions. The *Times* is the apostle of reaction and the advocate of repressive government in India. It has always been the consistent enemy of progressive aspirations in all parts of the British Empire. It ridiculed Irish ideas about freedom and sought to ruin Ireland's greatest leader by the publication of letters which have been found to be forgeries. That such a paper with such traditions should condemn the High Court and the conciliatory policy of Lord Hardinge need surprise no one. Contrary to all ideas of journalistic fairness and propriety, it discusses the verdict of the Assessors in the Dacca case which is still pending, and is thus guilty of clear contempt of court."

HINDOO PATRIOT,
12nd June 1911.

734. The *Hindoo Patriot* would be glad to accord its support to the proposal to restrict the possession of firearms, or even to advise the Government to disarm the whole population of India if it could convince itself that by doing so the evil of assassination could be entirely uprooted. But experience has taught a different lesson. Witness for instance the wholesale disarmament of Bakerganj by the government of Sir Alexander Mackenzie.

Enforcement of the Arms Act.

III.—LEGISLATION.

AMRITA BAZAR
PATRIKA,
24th June 1911.

735. The *Amrita Bazar Patrika* is indignant at the enthusiasm of the Anglo-Indian press over the proposal to amend the

Amendment of the Wild Birds and Game Protection Act.

Game Protection Act of 1887. "For," says the editor, "just propose to them to stop the indiscriminate slaughter of cows and all their fine sentiments will vanish into thin air and they will express horror at the idea."

736. In deprecation of the proposals for separate electorates, the *Dharm* writes:—

Separate electorates. "The extension of separate electorates is condemned by the opinions of the most competent persons, both official and non-official, and the weight of practical experience, as seen in the working of the principles in the Punjab, is also against it. On the abstract ground of principle the extension is to be condemned. . . . The Muhammadans in the United Provinces already enjoy an extra measure of representation as well as special privileges. Even that is tolerated. These Muhammadans form only 14 per cent. of the population, and no one has grudged them any reasonable measure of extra representation for safeguarding their interests, though those interests generally coincide with those of the Hindus. What is objected to is the separation and the disintegration of the two communities; and when there is such a danger impending as is in the present circular, public opinion must agitate and protest against it with all the emphasis it can command."

737. The *Musalman* insists that special representation for Muhammadans is not inconsistent with the idea of an ultimately united India. The facilities of special representation will enable Muhammadans to take an intelligent part in all civic affairs and thus to obtain an efficient political representation. The result of this must be that the Hindus will come to regard the Muhammadans as their equals, and not as beings of an inferior order. Then, and then alone can be fulfilled the scheme of building up an Indian nation.

VI.—MISCELLANEOUS.

738. The *Indian Mirror* in a Coronation Day eulogy of British rule remarks that, though none will claim that England's policy in India has been perfect, yet taken all round she has done her work admirably. The Editor is sanguine that the day is approaching when England will complete her work by admitting India into her scheme of self-government as she has admitted her colonies.

The article closes with the asseveration that whatever a handful of deluded and demented people may say or do, it is an unchallengeable fact that the mass of the population are deeply attached to the British Throne.

739. The *Hindoo Patriot* deprecates the action of the Government of the United Provinces of Agra and Oudh in requesting the editors of that part of the country to select four of their number to represent the press in the coming Coronation Durbar. This will cause much heart-burning and will not ensure the best selection. The Editor trusts that the Bengal Government will be wise enough to make its own selection.

740. The following extracts are quoted from the letter of a correspondent to the *Musalman* entitled "Right" versus "Right" versus "Expedient."

"1. The Government has, in exercise of its privilege of mercy, let off a number of robbers and burglars, of traitors and anarchists, of murderers and shedders of human blood. We are told that it desires to present a clean bill to the Emperor of India, but is it perfectly honest to do so when the bill is not clean?"

"2. The opium revenue of India is given up because of the force brought to bear on the English Government by Exeter Hall fanatics, whose maudlin sentimentalism leads it with a light heart to do grave harm to others; for heavy taxes will have to be imposed to make up this loss."

"3. The Government is about to proscribe emigration of Indian labourers into Natal, and will thereby illustrate the old saying about an angry fool who 'cut off his nose to spite his face.'"

"4. The masses of India are poor—they cannot articulate their griefs nor represent their grievances. Magistrates and Collectors do not know their speech and cannot listen to them. Commissioners and Governors are accustomed to mix with land-owners and hear only what they or lawyers tell them. Officers, when they take up the cause of the peasantry, are hauled up before the High

Dharm,
22nd June 1911.

Musalman,
22nd June 1911.

Indian Mirror,
22nd June 1911.

Hindoo Patriot,
21st June 1911.

Musalman,
22nd June 1911.

Court if carried away by strong feelings, they commit a small breach of routine and the Government does not dare or does not care to protect them."

KAYASTHA
BENGAL,
20th June 1911.

741. The *Kayastha Messenger* disapproves of the proposal to establish an independent Hindu Association in Bihar. This would be to nip in the bud the great aim of all Hindu sabhas, namely, the consolidation of the different Hindu castes and communities into one great Hindu nation. Let the almost defunct Hindu Association be revived, but let it be affiliated to the Central Association of Allahabad. This will prevent it meeting the speedy fate which has overtaken other independent local associations.

HINDOO PATRIOT.
24th June 1911.

742. The *Hindoo Patriot* draws attention to the case of Tika Sahib Surendra Shah of Tehri, the adopted heir of Raja Shamsher Singh of Rampur. "The Tika Sahib," says the paper, "has been condemned unheard for complicity in the attempted murder of a Forest Officer, Mr. Gibson. The case was disposed of in his absence and without a single reference to him. His prospects have thus been ruined, as his appeal to the Lieutenant-Governor of the Punjab has been rejected."

AMRITA BAZAR
PATRIKA,
24th June 1911.

743. The *Amrita Bazar Patrika* draws attention to the case of Tika Sahib Surendra Shah of Rampur, Bushahr State. The Tika Sahib was implicated in the murder of a Forest Officer, and Government have passed orders for his deportation.

The Editor considers that the Tika Sahib may be said to have been punished on mere suspicion, not having been informed of the charges brought against him nor given opportunity to refute them. In other words, his case may very well be called one of being "condemned unheard."

The Editor recommends an appeal to the Supreme Government.

F. D. BARTLEY,

Asstt. to the Deputy Insp.-Genl. of Police.

OFFICE OF THE BENGAL SPECIAL DEPT.,

9, ELYSIUM ROW,

The 1st July 1911.